THE FALL OF ANGELS LAID OPEN,

I. In the Greatneſs of the Sin that caus'd it.

II. In the Grievouſneſs of the Puniſhment inflicted for it.

III. The Honour of Divine Goodneſs, in permitting the one; and of Divine Juſtice, in inflicting the other, Vindicated.

IV. And laſtly, Some Inferences relating to Practice, deducted from it.

IN A

SERMON

Preached *October* 14, 1683.

Before the Right Worſhipful the MAYOR, RECORDER, ALDERMEN, SHERIFFS, &c.

At St. *Nicholas* Church (on the Afternoon) in the Town and County of *New Caſtle* upon *Tyne*.

By *Thomas Daviſon*, A. M. Presbyter in the Church of *England*, at *Balmbrough* in *Northumberland*, and ſometimes Student in St. *John*'s Colledge in *Cambridge*.

Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. *Be not high minded but Fear*, Rom. 11.20. *For thoſe that walk in Pride, God is able to abaſe*, Dan. 4. 37.

LONDON,

Printed for *R. Clavell*, at the *Peacock* in St. *Paul's* Church-yard, and are to be Sold by *Joſeph Hall*, Book-ſeller in *New-Caſtle*, 1684.

BODLEIAN
25 JUN 1929
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To the Reverend, and Right Worſhipful *John Sudbury*, Doctor in Divinity, Dean of *Durham*, and one of His Majeſties Chaplains in Ordinary.

Sir,

THE Great Philoſopher tells us, that we bring along with our Birth, a * deſire of Knowledge, whoſe Embryo, or imperfect Fœtus (as it were,) is by Speculation (as we grow up in years) form'd into the perfect lineaments and proportions thereof: Which, as it improves the mind, though but in queſt after the nature of the meaneſt Creature, the ſmalleſt Inſect; yet, it is always accompanied with what renders Speculation and Study (things otherwiſe wearisome to Fleſh and Spirit) very delightful and pleaſant. Nay, often diverts the natural Appetite or Deſire from its neceſſary Food, and Refreſhment: Methinks Εὕρηκα, I have found it; and, Concluſum eſt contra Manichæos ſpeaks no leſs: And therefore the more ſublime that the Object is, the more ſublimated muſt the Pleaſure be, that ſprings from the Speculation of it. So that the Contemplation of the State and Condition of Angels before the fall, hath, concomitant to it, ſuch ſatisfaction and pleaſure, as makes the neareſt approach to that, which flows from the Theory of God himſelf; whether we conſider them in their natu-

* Πάντες ἄνθρωποι τῇ φύσει ὀρέγονται τοῦ εἰδέναι. Ariſt. Metaph.

ral and personal endowments, as Individuals: Or, as they are the most Sacred, Associated Members of the Glorious Assembly of the first born; (a) *Or, as they are the most officious Ministring Spirits, sent forth with Power and Authority from above* * (b) to minister unto them, who shall be heirs of Salvation. *In each respect we may behold them with a pleasant Eye, and think on them with joyful Hearts. For their perfections present us with the most refulgent, and brightest displays of Divine Wisdom, Power, and Goodness. Their understandings being comprehensive of the greatest Truth, nay, capable to behold (without a watrish Eye, which no Mortals can do) the brightest exhibitions, manifestations thereof; for they could behold* * (c) *the face of God in Glory. Their Wills being of such rectitude, and uprightness, that the chiefest good (God himself) was then their only delight; and their Affections were then so sweetly compos'd and regulated with Serenity and Calmness, (like the Heavens, which the Angels inhabited) that they could be affected with nothing, but the Emanations of a pure Love, unmix'd Joy; and, with what did minutely raise their Admirations, new discoveries of the Essence or Being of God. Which, when we seriously ponder and meditate on, cannot but diffuse within us a mighty Pleasure and Delight: If again we consider them, as consociated in a blessed Community, in which we may conceive them not disputing (like* Zebede's *Sons or Children, St.* Matth. 20. 21. *for Superiority, nor ambitiously coveting the highest Dignity) but most zealously affecting, who should first execute the Commands and Pleasure of his Heavenly Soveraign. Hence, by St.* Clement, *they are proposed to the* Corinthians, *as the most remarkable Instances of Obedience: by our Savi-*

(a) Heb. 12. 23.

* Hence called, Λειτουργικὰ πνεύματα.

(b) Heb. 1. ult.

* Ὅτι βλέπουσι πρόσωπον τοῦ πατρὸς μοῦ τοῦ ἐν οὐρανοῖς.

(c) St. Mat. 18. 10.

* Κατανοήσωμεν τὸ πᾶν πλῆθος τῶν Ἀγγέλων, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦ-

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our (d) (*in that Petition,* thy will be done on Earth, as it is in Heaven *by the Holy Angels*) *as the fitteſt Preſidents for our imitating of them in the like practice of duty, and ſubmiſſiveneſs. And the Pſalmiſt characteriſeth them by it.* * Ye his Angels, that do his Commands. *No jarrings could then be heard amongſt theſe morning Stars, theſe Sons of God, when they ſhouted for Joy* (e) *but ſuch as rendered their Conſort* (*the Muſick of the Heavens*) *moſt raviſhing, which was indeed the true and ſubſtantial harmony of the Spheres; that of* Ariſtotle's *being but Light and Aery, which he imagined* (*to have been*) *in his ſolid Orbs. How can then ſuch Angelical ſtrains, ſuch Celeſtial Harmony, ſuch Spiritual conſort but moſt ſenſibly affect us? Cannot theſe raiſe our Spirits, excite our Delight, and fill us with wonderful and ſurpaſſing Joys, in our Contemplations of them? For though we might not be better'd by their Natural or Eſſential perfections, more than to admire them, and ſincerely to bleſs and praiſe God,* (*the Author and Giver of them:*) *And though their Joys are ſo ſublime and ſpiritual, that only a ſtate of abſolute perfection, is capable of a full enjoyment of them: So that imbodied Spirits* (*as ours are*) *cannot engroſs the one, nor ſublimate the other into an extract of delight, yet the meditation of both doth miniſter a mighty Pleaſure to Contemplative Souls; which cannot but be greatly inhanc'd, if, Thirdly and laſtly, we conſider them as Miniſtring Spirits, Heavenly Meſſengers* (*their Names* * *import no leſs*) *in their obſequiouſneſs, and readineſs to do all, and theſe the beſt of Offices for us: As an Angel did, when he wing'd from Heaven that ſurprizing Meſſage,* (*to the bleſſed Virgin*) (f) Fear not, the Power of the moſt high ſhall over-

σιν παρεςῶτες. And *Clem. Epiſt. ad Corinth.* 76. *Edit. Veſſ. Ox. Nil. præter juſſum, ac voluntatem Dei faciunt. Lact. de verit. lib.* 7. *c.* 7.

(d) *St. Matth.* 6. 10.

* *Pſal.* 103. 20.

(e) *Job.* 38. 7.

* Ἄγγελοι ἀπὸ τῦ ἀγγέλειν. *annunciare Heſych.*

* *St. Luk.* 1. 28, 35.

over-ſhadow thee. *As another did, when he declar'd Chriſt's Birth, exhibition of his Incarnation, became the firſt Evangeliſt of the good tidings* (g) *of the greateſt Joy; as a whole Chorus did, when celebrated Chriſt's* Natalitia, *Birth day, with* Gloria Patri in excelſis, *i. e.* Glory to God in the higheſt. *As when they miniſtred to our Saviour in his Agony in the Garden,* (h) *became Guardian Angels to his Body, when in its Sepulchre, in its Tomb.* (i) *As an Angel did, who declared and publiſhed Chriſt being riſen from the Dead:* (k) *And as a whole Quire of Angels did, when they aſcended up on high with Chriſt, when he led Captivity Captive, Sin, Satan, Death, and the Grave, and ſung his Epinicion, triumphant Song over all theſe, with,* Be ye open, ye everlaſting doors, that the King of Glory may enter in: (l) *The Care of our welfare and happineſs, being delegated to them, as their peculiar Province or Task: So* Juſtin Martin *obſerves.* * *Which* Athenagoras *conceiv'd to be the only reaſon, why God created them.* † *Hence* * Origen *calls them the inviſible Husbandmen, ſent and ſet on purpoſe (as it were) to Digg and Till in Chriſts Vineyard: Nay, ſo particularly are they concerned for our happineſs, that* † *this Father brings them in, as Aſſiſtants to our Devotions, in not ceaſing to pray, though ours, not their neceſſities (for they have none) requiring it: Which ſhould raiſe our Veneration of them, but not to a pitch of Adoration, which ſome moſt wickedly have done, by Invocating of them, Praying to them, and ſo doth confer Divine Honour and Worſhip on them, which ought upon no account to be given*

(g) St. Luke. 2. 12.

(h) St. Luke 22. 43.

(i) St. Joh. 20. 13.

(k) Pſ. 24 9, 10.

* τὴν μὲν τῶν ἀνθρώπων, ἣν τῶν ὑπὸ τὸν οὐρανὸν περίοικον Ἀγγέλοις, ὡς ἐπὶ τέτοις ἔταξε, παρέδωκεν. Juſt. Apol. p. 44.

† τὴν δὲ (nempe) περίοικον ἐπὶ μέρους, οἱ ἐπ' αὐτῆς τεταχθέντες Ἄγγελοι. Athen. Legat. p. 27

* Ἀοράτων γεωργῶν, Orig. cont. Celſ. lib. 8. p. 398.

† Συνπεράπεσον αὐτῶν τῇ σωτηρίᾳ τῶν ἐπιβαλομένων τὸν Θεὸν ἢ γνησίως εὐχομένων-- Ἐπιδημεῖν εἰς ἐνεργείᾳ. ἢ σωτηρία τῶν εὐχομένων Θεῷ· Ὧ ἢ αὐτοὶ εὐχονται. Orig. cont. Celſ. l. 8. p. 400.

*to them, (as this very Father * asserts) both in respect that God did forbid it,* Rev. 19. 10. 22. 9. *Besides, as this Father observes, they are as much indeared to us, do as affectionately and as readily promote our good, when they are neglected by us, as if we daily offered up Sacrifices of Praises, and of Prayers to them. For they are such refined Spirits, (not like those grosser ones, which, some do fancy, feed on the Fruits of the Air) that the richest Perfumes, sweetest Incense that can arise from Altars, cannot recreate or refresh, feed and nourish them. So that when we consider them, thus sensibly and feelingly affected, and concerned for us: As if the Salvation, which they declar'd, had been wrought to have advanced their Nature, and not that of ours, which is much below, and inferior to theirs. When we consider such an Heavenly temper, surpassing sweetness was then the Grace and Comeliness of these first born of the Creation, and of Glory. How blessed then must their state and condition be, when they stood in the presence of one infinitely wiser than Solomon, even in the presence of that Holy God, who is the fountain of all Wisdom* (m) *being then immediately* † *taught of God the Precepts and Principles thereof. The delight which flows from the Poetical fancies of the pleasant walks, delightful groves, flowry banks, fruitful Trees, and of the Fragrancy, Luscionsness of the Fruit which grows thereon: Of the swift Currents, pellucid streams, of the musical Harmony arising from the pebbles therein; of the solitariness, and serenity of vital breathings of the circumambient Air, and of fresh Beauties, renewed every moment, to recreate and delight the Sensitive Appetite, in the Elysiums, is but Aery and Transient, and like*

* ὑ μὲν τὴν ὀφειλομένην πρὸς Θεὸν τιμὴν τύπῳ ἀπονέμομεν· ὅτι γὰρ ὁ Θεὸς τοῦτο βέλεται, ὡς αὐτοὶ, &c. *Ibid.* p. 416.

(m) St Jam. 1. 17.
† 1 Thess. 4. 9. θεοδίδακτοι.

the fancies that forg'd them, but imaginary: Nay, what ſprings from the ſerious conſideration of mans Bleſſedneſs, in his ſtate of Innocency, is but fading, if compared with that ſubſtantial and ſublimated Joy, which overflows the Religious Soul, in its Meditations and Contemplations of the moſt Glorious and Bleſſed State of Angels before the fall. The remarkable Inſtances and Indications above-named, of their having once ſo dearly loved us, ſhould raiſe our Joy into Tranſport, and Ecſtacy. But alas! how are there of theſe mighty ones fallen in, nay, fallen from, their Heavenly places? How art thou fallen from Heaven, O *Lucifer*, Son of the morning? (n) *How are they become chang'd in their Nature, as well as Offices by their fall? For the Angels, confirm'd in Goodneſs, rejoyce at the Converſion of a Sinner,* (o) *which now becomes the great grief and trouble of the fallen ones; but if he dyes an Impenitent, their greateſt Joy. When they were Angels of Light, we might have followed them, as faithful Guides (illuminating Miniſters, as St.* Barnabas * *calls them) to Bliſs and Glory. But now, when they appear but with the reſemblance of ſuch, it's to ſeduce us into the Precipices of Perdition and Deſtruction, it being as Marrow and Fatneſs to their Chieftain, his main buſineſs and employ (he going about dayly, nay, hourly) to prey on, and to devour us.* (p) *Hence he is called, the Deſtroyer. But no wonder, it ſhould be thus with theſe Apoſtate Spirits, for it befell them, what the* † *ingenious Philoſopher obſerves might happen to the forming of Comets (blazing Starrs) viz. they receding from God, the* * *Fountain of light, become* * *ſwallowed up in utter darkneſs, wherein (like blazing ſtars) they appear, not only*

(n) Iſa. 14. 12.

(o) St. Luke 15. 10.

* Φωταγωγοὶ Ἄγγελοι. Barnab. Epiſt. Edit. Voſſ.

(p) 1 St. Pet. 5. 8. Rev. 9. 11. Ἀπολλύων. אבדון

† Des-Cartes de Princ. & de Meteor.

* Centre.

* Abſorpt.

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portend, but to project what's fatal, ruinous to Kingdoms, Countries, and to Mankind, as St. *Augustin *observes*, & L. Vives, *in his Comments on him. For they are become the Principalities, the Powers, the Rulers of the darkness of this World, which war against us, the Spiritual Wickednesses, or* (πονήρα πνεύματα,) *wicked Spirits, in high places, , or Heavenly* (τοῖς ἐπουρανίοις) *as the Apostle declares*, Eph. 6. 12. *Now since such are become not only wretched and miserable in themselves; but (what is much to be lamented) most mischievous to Mankind, by what's past recovery, their Fall. Well may our Affection and Passion become chang'd with its Object, sorrow succeed in the place of Joy; the Scene of our Imagination become hung with a mourning Black, whilst wh look on the fall of Angels, in its sable colours, with weeping Eyes, and atone the Funeral of their Felicity, with full Hearts. Whose deplorable state and condition is (attempted to be) describ'd in the following Sermon. Which when Preached, though the Delivery might not command the Attention, excite the Devotion, of most its Hearers (which alas! the most excellent Sermons, how pathetically soever deliver'd, seldome effect) yet it did not miss altogether of its desired end, on the minds of some, especially on a most Learned Hearer thereof, whose Judicious Observation on part of the Reply * gave me the assurance (which was my great satisfaction) that the Seed sown did not fall altogether on Barren, but on such Good ground, as not only brought forth what was profitable, even to the Sower himself,*

* Istam inde dejectam in hoc aereo cælo tumulantem, *Aug. de Civ. lib.* 11. *c.* 33. Non est potestas, quæ comparetur Diabolicæ super terram; quantum oderunt (*speaking of Evil Spirits*) quantum possunt nocere sineretur. Incenderent urbes, vasterent agros flumina, & Maria in Regiones mitterent, venena cibis poculisque diffunderent, homines, bestias torquerent, ac interimerent, *lib.* 11. *c.* 33 *p.* 687.

See pag. 31. rism *

ſelf, but what hath miniſtred an occaſion of Printing, what was then Preached; which I was the more inclin'd to do, in hopes that it might have the good hap, to be better underſtood (when Metaphyſical, and Theological Truths, are brought down to Senſe, preſented to the Eye,) than, when it was but * curſorily delivered. And ſo by Gods Grace may gain on more, to become Proſelytes to, to believe, the Truths then declared, and to bemoan what miſchief Sin did once in Heaven; as, alas! it daily doth on Earth, even in our Holy Places, in our Churches, when at ſame time we cannot be profited by what becomes edifying to others; when the wicked one, either ſteals away our Attentiveneſs, from under Inſtruction; our Hearts from receiving the good ſeed, or elſe choaks them with (what will prove pungent, and pricking in the other World) the Thorns, the Carkings, and the Cares of this. The harſh, and ſevere Cenſures of which, I am once more to undergo, foreſeeing that I ſhall lye under the Imputation, in being Guilty of (what is condemn'd, as abominable, in the following Sermon; and, as that, which caus'd the Angels fall) Pride and Vanity. In preſuming to Print my Conceptions of ſo great a Truth, in ſo mean a dreſs, as may neither take the Humour, nor comport with that Gallantry and Gayety of Wit, now in vogue. Which I am no further concern'd to take notice of, than to pity it, when what is ſerious cannot affect it; and if it doth, it's only when a Levity of Spirit, and of Fancy goeth along with it. For I am conſcious to my ſelf, (which to me is better than a thouſand Witneſſes) that as my Conceptions flow'd from a profound, and moſt humble apprehenſion of the inability of the Self-ſufficiency of the beſt of Creatures, to ſecure their ſtanding, either in Grace or Glory, without a Divine ſupport and ſupply: So alſo that I have no other deſign in the publiſh-

* Segniùs irritant animum demiſſa per aures Quam quæ ſunt oculis ſubjecta fidelibus, & quæ, &c. Horat.

liſhing of them, than to ſecure firm and unſhaken my Readers Salvation, and my own, in that ſtate of Grace, unto which it hath pleaſed God to call us. And therefore, though this be but as the Widows Mite, caſt out of the whole and neceſſary ſubſtance, St. Mark 12. 42. *(which I have collected, gathered together) into the charitable Corban, for the publick good: Which, whil'ſt others that have gone before me in this Subject, have enriched out of their Treaſure* * *yet I hope (that in the great day of Retribution) it may find acceptance at the hand of that Divine Juſtice, of that Divine Goodneſs, which it doth vindicate. Which I ſhould very groundleſly expect, if I did bottom on (what broke the neck of the Apoſtate Spirits Felicity) Pride; or on a vain conceit of an intellectual ſuper-excellency. On theſe Reaſons therefore it is, (Honoured Sir) that I appear again in Print. And it is alſo on as weighty ones, that I preſume once more to prefix (your Great Name) to another Dedication. Not only in that it's but juſt and equitable to offer up of the following Harveſt; to whom the firſt fruits hath been already Conſecrated; and this the rather, in that the Harveſt (related to in the Judgment to come, which is inſiſted on in the Sermon) is, That, in which the Holy Angels ſhall be the Reapers,* St. Matth, 13. 41. *To whoſe ſtate, and condition in Heaven, Tours ſeems eminently to bear a reſemblance here on Earth, not only for the ſigleneſs of Tour ſtate, and adorn'd with the Grace thereof, a Cœlibate Continency, but alſo in reſpect of Tour moſt Penetrating and Piercing Judgment, in the clear diſcoveries of the greateſt Truths, (ſhort only of the Angelical) in that it lyes under the diſadvantage (from which theirs is freed) of being embodyed. Not only (I ſay) on this account, but alſo in regard of the Dignity and Excellency of thoſe things treated of in the following Diſcourſe,* viz. *Of the De-*

* Overplus of Learning, ἐκ τοῦ περισσεύματος αὐτῶν. As Exemp. Cantab. renders it.

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tection of those Wiles, and Windings, of those Insidious insinuations (which St. * Ignatius calls τὰς ἐνέδρας τῦ Διαβόλου Insidias Diaboli, St. Paul, Eph. 6. 11. τὰς μεθοδίας, i.e. *The studied and contriv'd Plots of the Devil to deceive, and to destroy us. Which nothing, but the unwearied watchfulness and refined wisdom of such dignified Persons, as Your self, (being set apart to watch for the Salvation of Souls) can defeat and disappoint. As also of the Vindication of that Goodness, which hath promised (what generally hath been performed in all Ages) to Persons of Your most Honourable Order,* viz. *to cloath her Priests with Salvation, in its three most important significations,* viz. *with Plenty, Protection, and with Dignity, as the Learned Dr.* * Barrow *hath observed. And in that it presents you with the Vindication of the Honour of that Justice, which injoyns double Honour to be given to such painful Labourers in Christs Vineyard, as You have evidenced Your self to have been. These recommend the following Sermon to Your protection, and bespeak Your favourable acceptance of this Dedication thereof. Though Divine Goodness, and Divine Justice be such mighty powerful things, as do rather confer safety on, than stand in need of any defence from, the best of Men. Yet their being publickly own'd, in such a degenerate Age as this, by Persons that live under the awful apprehensions of the one, and under the endearments of the other, as Your self doth; their being publickly own'd by such, will give a publick Character of the necessity, and advantageousness, as well as of the excellency of detecting the Stratagems of Satan, of opposing that great Interest he hath already made in the World; and of vindicating the Honour of the Justice of God, and of his Goodness: But its the meaness of the management of the Discourse it self, which I am*

* St. Ign. Epist. ad Tral. p. 57. Edit. Voss.

* Dr. Barrows Consecrat. Serm.

to

to Apologize for, and to ſupplicate Your Candour in. Being very ſenſible that what is delivered in it, may not paſs withall (if with any) for Demonſtrations; nor the Reaſons offer'd, with that ſtrength as to overthrow all obſtinate Gainſayers, or be approved of, as ſuiting the depth of the enquiry into the Original Sin, which caus'd the Angels fall; or be eſteemed ſuch, as the Vindication of the Honour of Divine Goodneſs and Juſtice might require. Yet the fall of Angels being very myſterious, and two ſuch eminent Perfections in the Divine Nature or Eſſence, as Juſtice and Goodneſs are, being moſt ſublime, and High: The darkneſs of the Myſtery will (I hope) excuſe the Reaſons given, why they appear but as Glimpſes to, in the diſcovery of it; and the height of the Perfections, will plead for the ſhortneſs of thoſe ſhadows projected from (in the Conceptions of) them: And alſo, for my drawing, in this Dedication, the Happineſs of the fallen Angels, which they once enjoyed, Comæ Gloriolæ *encircling their Heads, till Errour ſeized theſe, or ſo Eclipſed the refulgency and brightneſs of thoſe. And indeed, their not ſtanding long in happineſs, gave me not time enough to draw it to the Life, to the largeſt proportion. And the darkneſs, which doth now invelop them, ſince their Apoſtacy, is too thick for my weak Eyes to penetrate, and ſo am forced to preſent it but with faint ſhadows, and ſome light colours. A skilful Artiſt's, a more ſpeculative Soul's Pencil can only ſet it, Sir, to Your Great Judgment, with ſuch palpableneſs and affrightingneſs, as will beſt ſuit with, and correſpond to the grievouſneſs of the Sin, that caus'd it, Degeneracy of the Nature in it, and to the Deſpondency of Fiends and Devils groaning under it. But that I may not any longer interrupt, Sir, thoſe Sacred Hours and Minutes, which you have Dedicated to Devotion; I have only to add, That long may you live*

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an Honour and Grace to this famous Church of England, *a Wise and Powerful Watchman to discover, and to discomfit the wicked Machinations of the great Adversary of Souls, that You may yet live to gain many Proselytes to Christianity, to the overthrowing the Principalities of Darkness, and of Idolatry. That Piety may ever flourish in Your Practices, Holiness blossom forth in its Beauties, displaying themselves in Your Religious Conversation, That Your Name may be famous on the Records of time to all Posterity, and that it may be found Registred in the Book of Life, studded with Additional rayes of Glory, amongst the Names of those wise ones, who have Converted many from Sin unto Righteousness, to shine forth like the brightness of the Sun, to an ever Blessed Eternity, is the sincere Desire, and Hearty Prayer of,*

Sir,

Balmbrough, May 29, 1684.

Your Worships true Admirer,

and most Devoted Servant,

Tho. Davison.

2 St. Pet. II. 4.

For if God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs to be reſerved unto Judgment.

THE Author of this Epiſtle, and Apoſtle of the Circumciſion, St. *Peter*, knowing that as there were falſe Prophets amongſt the *Iſraelites*, ſo there would ariſe up falſe Doctors and Teachers amongſt the Chriſtians, whoſe Wolfiſh inward Ravenings, being cover'd with the ſoftneſs of the Sheeps Cloathing, would Prey on many in Chriſt's Fold, by ſeducing of their Intellectuals, or debauching of their Morals: That, by teaching them deſtructive, damnable * Doctrines, ſuch as this, *viz.* That it was conſiſtent with the Salvation of the Soul, for the ſafety of the Body, in times of Perſecution, even to deny the Lord that bought them, *v.* 1*ſt.* This, in gratifying of Senſuality, living in uncleanneſs (things mighty pleaſing to, and prevailing over Fleſh and Blood,) as appears from *v.* 2*d.* Where ſeveral Copies read * ταῖς ἀσελγείαις, laſcivious, for ἀπωλείαις pernicious Doctrines; and that the Practice of ſuch Impurities, was co-herent with, and agreeable to the Profeſſion of Purity, and of Holineſs. Such unchriſtian Doctrines, and beſtial uncleanneſſes, were Taught and Practis'd by the *Gnoſtick* Chriſtians, who having corrupt Nature to work upon, and making uſe of the ſlye Inſinuations of fair Speeches to ſet off both; He foretels, they ſhould prevail (as they did) on too too many to believe their Heretical Doctrines, and to follow their Vicious Practices; to the diſgrace of Chriſtianity, by reaſon of whom the ways of Truth ſhould be

* Αἱρέσεις ἀπωλείας.

* See Ox. Teſt.

evilly ſpoken of, as is declared *v.* 2*d.* And therefore the Apoſtle not only forewarns the *Hebrew* Chriſtians to whom he writes theſe Epiſtles, that they might be fore-armed, both againſt the unſoundneſs of the Doctrines, and againſt the corruptneſs of the Manners of ſuch falſe Teachers; but alſo to prevent their being impos'd on, prepoſſeſs'd with an Opinion, that is both groundleſs and graceleſs, yet moſt prevailing amongſt Wicked Men, *viz.* *Becauſe ſentence againſt an evil work is not ſpeedily executed, therefore the hearts of the ſons of Men are fully bent in them to do evil*, Eccleſ. 8. 11. They taking an occaſion (from Gods forbearing to Puniſh) of their preſuming to commit Sin. Whereas he aſſures theſe Jewiſh Proſelytes, that it was a deluſion, only embrac'd by ſuch as were given over to believe Lies: For whilſt God is whetting of his Sword of Juſtice, it's that it may cut with the keener edge, and the longer he's in bringing the blow about, it's to bring it home with the greater force: Hence he tells them that there was a * ſudden Deſtruction did attend ſuch falſe Teachers, *v.* 1*ſt.* That their Damnation did not * ſlumber even in this State, *v.* 3*d.* and that they ſhould be awaken'd by it, with the greateſt conſternation and amazement, in the other, *v.* 9. where they ſhould be reſerv'd unto the day of Judgment to be puniſhed. And to confirm the Truth of theſe his Predictions againſt falſe Teachers, He evidently doth it by three famous Inſtances of Gods appearing againſt the Wicked with ſevere Judgments. The firſt is Gods pouring out the Vials of his Wrath upon the People of the Old World, for their Debauchedneſs, when he ſwept them away with a Deluge; A fair Preſident for an intemperate Age to take warning by: Another of the hotneſs of his Wrath againſt the *Sodomites*, which the heats of their Inceſtuous Luſts had ſo kindled, that it burnt down their Habitations to Aſhes; as if their Sin (like a Plague) had ſo crept into their Walls, that nothing could cleanſe them, but the Flames that did conſume them: And the third is ſet forth in the Text; How Pride broke the Neck of the fallen Angels Felicity; how of being fixed Stars in the Firmament of Glory, they are (by it) become fallen Ones: And how, inſtead of moving in Regions of Light, and of their being

* ἡ ταχινὴ ἀπώλεια.

* ἡ ἀπώλεια αὐτῶν ὐ νυστάζει.

being Angels thereof, they are now become the wandering, and affrighting Ghosts of utter darkness, under the Chains of which they are reserv'd unto Judgment, as is expres's'd in the Text.

For the better understanding of which, I shall speak to these four things.

First, Shew the greatness of the Sin, that caus'd the Angels Fall.

Secondly, The grievousness of the Punishment inflicted for it.

Thirdly, Shew how the Honour of Divine Goodness in the permitting of the one, and of Divine Justice in inflicting of the other, is vindicated.

Fourthly, Speak to some Inferences, relating to Practices deducted from it.

First, As to the greatness of the Sin, I shall consider it,

First, In it self. Secondly, In its Circumstances. Thirdly, In its Concomitants or inseparable Companions.

First, As for their Sin, It's generally conceiv'd to have been Pride; their over-valuing, too highly esteeming those perfections, which they had receiv'd from Heavens Bounty; their being too fond on what were but lent to them; their doting on them, as their only darlings and peculiars; their saying (as it were) within themselves like *Nebuchadnezzar*, *Dan.*4.30. in the height and haughtiness of their Spirits, Are not these the perfections, which we have rais'd? Are not they preserv'd by the might of our Power? Are not they establisht and secur'd by our own strength, for the Honour of our Majesties? Is there any (within these Dominions) equal to us? Are there any Gods besides us, or above us, to be Worshipped and Adored by us? Pride representing their Perfections (tho' they bore not the proportion of a Point) as commensurate to those infinite ones that are in God: It magnifying what was limited and finite in them, into an incomprehensible Magnitude and Bigness: By which they became so intoxicated in their Understandings, that they could not stand firm in the Firmament above; they could not keep their Principality, * as St. *Jude* expresseth it: Nay, and as a consequence thereof, there seized on them such forget-

* Ἴδιον οἰκη-τήριον

fulneſs, that they did not ſo much as know him for a time that made them: And when they came to themſelves, and had the ſenſe of his Deity ſo awaken'd in them, as to own him, even then they deſpis'd and diſdain'd to think, that he ſhould be infinitely better than, and ſuperiour to them. Tho' the free communication of Divine Goodneſs, the unconſtrain'd iſſuings forth of Divine Grace, the All-wiſe contrivance of infinite Wiſdom, and the Emanations of All-mighty Power did conſpire, and concur to the bringing theſe Fallen Angels out of a State of Nothing; nay, to the exalting of them into a State of Glory; yet they made no other returns to the boundleſs Liberality of Heaven, than thoſe baſe and ungrateful ones of contempt and ſcorn. For, whereas their Perfections being but limited, ſhould have humbled them; and being but borrowed, ſhould have oblig'd them beyond expreſſion: In lieu thereof, their Ingratitude was as great as thoſe ſurpaſſing Excellencies were Glorious, which God had beſtowed on them. For, they * contended with God about the Soveraignty of Heaven; they would have divided what by Right of Creation did ſolely belong unto him entire and whole, the Dominion and Rule thereof; and they would have been half Sharers, if not ſole Engroſſers of its Felicity. Tho' they were advanc'd to thoſe high and moſt honourable Dignities, *viz.* of being *Thrones, Principalities, and Powers*, Coloſ. 1. *v.* 16. Yet their being Thrones did not ſatisfie them; nothing but their being ſet thereon as the only Kings thereof, could do it: Nor their being Principalities, unleſs they were the only Princes; nor their being ſimply Powers, if they were not the Almighties. So vainly did they affect the higheſt pitch of perfections! In the midſt of theſe their ſwelling boundleſs Thoughts, were thoſe of their Subordination to God, ſunk and drown'd, the levity of their towring Imaginations, ſwimming and floating at top. For, as the moſt Judicious Mr. *Hooker* obſerves, * *By the reflex of their Underſtanding, and being held with Admiration of their own Sublimity, and Honour, the memory of their Subordination to God, and dependency on him, was loſt in this conceit.* How effronting then muſt it be to the Divine Majeſty, when theſe his ungrateful Creatures, theſe his Rebellious Subjects,

* *De Regno cum Deo contenderent, & quaſi parum fuiſſet in partem poſſeſſionis admitti, ex æquo dividi totam voluerunt.* Aug. de civ. L. 11. c. 11. *Diviſum cum Jove imperium haberent. Idem ibid. & Vives Annot.*

* *Eccleſ. Pol.* p. 75.

Subjects, these his unnatural Sons (for in all these Relations, the Apostate Angels stood to God Almighty) contended for his Heavenly Crown, and this under his most endearing Obligations to them. For them to become Competitors for what they had no right to; nay, were not capable of (*à parte ante*) his uncreated, and essential Glory; What Majesty could brook it? Would not Meekness it self be enrag'd at it? How daring to, and provoking of Divine Fury, must the very Attempt of these fallen Spirits, (for which they are deservedly charg'd with folly) * be; when, being but Rivulets flowing from, they swell'd as if they themselves had been the Fountain of, Divine Wisdom? How did they slight, nay, design'd to have slur'd Holiness it self, when what was unclean and unholy (such they were become by their Pride) would vye with it for Spotlesness and Purity? How enraging then must it be to a Jealous God, when the best of his Creatures become so vile and degenerate, as to rival with him, for his Eternal Honour and Happiness? To become enamour'd only with their Painted, borrowed Complexion, (drawn by Heavens Pencil on the Face of their Beings) in contempt and slight of his Intrinsecal, Essential Holiness and Beauty, which is altogether Lovely? What Sin then could be greater? What Sin could be more grievous to Gods Holy Spirit, than this of Pride that caused the Angels fall? And that it was the principal and their peculiar sin, is not only evident from St. *Augustin*, * and most of the Ancients being of this Opinion, * though *Scotus* to cross *Aquinas* deny'd it; but also from what is preservative or expressive of the common Sense of Mankind, *viz.* that Proverbial saying, *As proud as the Devil*: Which I am sure the prevalency of a *Philautia*, self-love over these Wicked Spirits, in this their lapsed State, doth confirm. For even yet, they pride themselves to be possessed (as we read frequently in the Gospels they were) of Mens Bodies, which should be the Temples of Gods Holy Spirit; And their assuming to themselves Divine Worship, as they did, when they commanded not only Brutal, but Humane Sacrifices to be offered up to them: Which

* *Job* 4. 18.

* *Causa miseriæ malorum Angelorum quid aliud, quam Superbia nuncupatur?* Aug. *de civ. lib.* 12. *c.* 6. p. 699. *& lib.* 11. *Cap.* 33. *p.* 685.

* *Scoto non placet peccatum Angelorum fuisse Superbiam, credo ob id solum, quòd* Thomæ *placuerat sequenti veterum Scriptorum sententiam, ibid.* p. 701.

Which many of the unnatural and bloody (but most strongly deluded) Parents amongst the *Israelites* did readily obey and perform, when they caus'd their Seed, *viz.* Children, pass through the Fire to *Moloch* the Idol God of the *Moabites*, as we read * they did for this purpose, for this very end, (which shews the height of their Pride in their degenerate State) that the Name of God might be prophan'd by it, *Lev.* 18.21. Nay, how did their Chieftain swell with Pride, when he would have tempted our Saviour, (to it) with, *All these things will I give thee, if thou wilt fall down and worship me?* Matth. 4. 9. And was it not a great Instance of the Devils Pride, when he would be only Worshipped, (as of old he was) in, and under the form of a Serpent; wherein he had done the greatest mischief to Mankind? * But this may suffice as to the greatness of the sin, (considered in it self) which caused their Fall. I proceed to the second general, to consider it in its Circumstances.

* *Lev.* 18. 21. 20. 2. v. 2*Kings* 23.10. v. *Ps.* 106.37. *They sacrificed their Sons and Daughters unto Devils.*

* *See Dr.* Still. *Orig. Sacr.* p. 517.

First, It was the first Sin that ever was committed in the World. Not only in *specie*, *viz.* of Proud and Haughty Thoughts; but of all other Sins of what kind soever. For it was not their desiring the advance to, of what their Natures might be capable of; nor, their delighting in, what Excellencies God had bestowed on them; but (as you have heard) their doting on them, as their Darlings, as their only beloved, which became their Sin. The formality or essential ingredient of which consisted rather *in conversione ad semetipsos*; in their reflecting on, and fondly admiring of themselves, and their finite perfections, as St. *Aug.* observes, * than *in aversione à Deo Creatore*, as some have imagin'd the principal constituent of the first Sin to have consisted in. Which carries not any clear, and convincing Evidence along with it: For tho' it's true, aversion, or turning from God, be antecedent to their conversion, looking back upon themselves; yet Aversion as such could not be (I humbly conceive) that which makes up the Nature of the first Sin; for then the reflext acts of the Blessed Spirits in Heaven, evidencing themselves in the Contemplations of their derivative Perfections, which must precede their grateful return of Honour and Praise to God, the Author and giver of them; and those of a true Penitent on

* *Si illi præferendo, id quod minus est, prætulerunt.* St. Aug. de civ. lib. 12. c. 6. p. 699.

on Earth, by which he calls his Sins to remembrance, ſorroweth for them, and repents of them, (which are always ſeconded with Gods ſpecial Grace) might (I conceive) lye under an imputation; and then it might not be ſafe, either to bleſs God for thoſe good things, which the Holy Angels and we have receiv'd from him; or, to ſorrow for thoſe ill things which (alas) we daily commit againſt him. Neither do I think that the firſt Sin could be (what others have imagin'd) Sacriledge. For, we cannot but conceive, that they muſt firſt aſſume Divine Honour to themſelves, before it be imagin'd that they would rob God of his; that they muſt firſt think themſelves worthy of what they aſſum'd, ere they could wrong God of what was his peculiar Glory and Worſhip: So that Sacriledge could not be the firſt Sin; it being ſubſequent to, and that which did reſult from it: And that Pride, which cauſed the Angels fall, was before *Adams* tranſgreſſion in Paradiſe, (the Creation of the Angels being not mentioned in the ſix days work; and there being (even at this day) many amongſt us, who will not believe any thing, but what is *diſertis verbis*, expreſly declared in holy Scripture) may raiſe the doubt, which the Serpent, a diſguiſed Devil, the chief of the fallen Angels, who by way of eminency is called the Wicked One, * and the Tempter, tempting of our firſt Parents, may reſolve, clear the doubt, quaſh the ſurmiſe and ſuppoſition on which it is grounded.

* *St. Math.* 4. 1. 2. 10. *v.*

But not to miſpend time, and to abuſe my Readers patience by a frivolous enquiry, how long theſe fallen Angels continued in that Truth from which they are fallen; or Magiſterially determine of the day, and hour, or minute in which they did fall, theſe being Myſteries, which a too near, and too ſubtile enquiry into, may rather upbraid our curioſity, than give any real ſatisfaction, or improvement to our rational Faculties, which are at a loſs in the reſearches after them; as *L. Vives* obſerves *: But leaving theſe hidden and deep Myſteries to him, to whom all things are naked and bare, what is reveal'd concerning them may ſatisfie us, *viz.* the Devil ſo early tempting of *Adam*; and our Saviour declaring that he ſtood not in the Truth *, may aſcertain to us, that theſe fallen Angels abode was not long in Happineſs.

* *Qualia ſint momenta apud Deum & Angelos noſcimus.*

* *St. Jo.* 8. 44.

And

* And therefore I proceed to shew the hainousness of their Sin, as it was the first, before which there was no such thing as Original * Sin, to bring along with its Birth Rebellion against the Divine Majesty; to be born with the defac'd Image of God; to become the disgrace of the whole Creation, and the burden under which it groans, *Rom.* 8. 22. till Pride appeared, that stupendious, and prodigious Monster, loaden with all these deformities. For it was the first Falsity * that dar'd to confront the God of Truth; by it these lapsed Spirits chang'd the Truth of God into a Lye; worshipped and serv'd the Creature, more than the Creator, *God blessed for ever*, as St. *Paul* expresseth it, *Rom.* 1. 25. It was that which broke the Chain of Unity, by which the Creature was most firmly linked to its Creator: That, by which the fallen Angels transgressed the Best and the Antientest of Laws, *viz.* the Eternal; of that Law, which was establisht by the highest Authority, *viz.* God's; of a Law bottom'd on the greatest Right, to wit, that of Creation; of a Law that was most easy to have been observ'd, and most reasonable to have been enjoyn'd, in their imitating of exemplary Goodness, their being Counselled by Infinite Wisdom, their being comforted by Heavenly Grace; their being commanded to love the Beauty of Holiness; to obey their Lawful Soveraign; to admire the wonderful and minutely manifestation of the Divine Essence, or of the Being of God himself display'd to them: In fine, it was the aberration from a Law, most agreeable to their Intellectual Faculties; most perfective in its primary and principal design, of their Eternal Welfare and Happiness. This was the Law which they were to obey, these were the things which they were to have done, in order to their being continued in Felicity, of which their Pride supplanted them. For though it was their First-Born, yet it miscarried (by its own fault) of the Heavenly Blessing. It being the first that bid defiance to the Divine Majesty; that provok'd, nay, * forc'd God to Wrath and Fury: That, which laid the Gap open for transgressions; That, which cut them

* *Tam exiguum illud temporis fuit, quod, prius quam à Deo defecerunt, interfluxit, ut nihil esse videatur.*

* *The very Angel of Death and Fiend, of Darkness.* מלאך, המות *as* Seraphick Smith *most aptly expresseth it. Dr.* Smith *Disc.* p. 452.

* Πρῶτον ψεῦδος, οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν ψεύδει, &c. Rom. 1. 25.

* Ἑκουσίων κακῶν ἀκούσια ἔκγονα. Damasc. 1. *Punishments are the forced offsprings of voluntary faults.*

them off from being protected by Almighty Power; from being guided by unerring Wisdom; from being influenced by Celestial Grace; from being blessed with everlasting Glory: For it cut them off from God, the Fountain of all; by which they became the broken Cisterns, which leek'd, let out the Heavenly Grace; the extracts of Glory; and the very Spirits of an ever blessed Life and Immortality. Now we know, that this circumstance of its being the first Sin, doth exceedingly heighten the hainousness of it: For the first Transgressours of any Law, seldome escape the strictest Justice, the severest Punishments: Not only in that they are the first that affront the Majesty and Authority, which gives Sanction to it; but also in that they become bad Presidents to others to do the like. Hence we * read of *Adam*'s being cast out of the Earthly Paradise, being the first that eat of the forbidden Fruit, which grew therein: That the poor Man, tho' he gather'd but (what was necessary for his Fire) Fuel, yet he was ston'd to death, being the first that transgressed what was enjoyn'd, the strict observation of the Sabboth, *Numb.* 15. *v.* 31, 32. That *Ananias* and *Saphira*, being the first under the Evangelical Oeconomy, under the Gospel, that desecrated (fair Presidents to Sacrilegious Persons, to take warning by) what they had dedicated to Holy and Religious uses, were struck Dead, *Acts* 5. *ver.* 6. And for this it was, that God, with the most exemplary Justice imaginable, cast these Angels (they being the first Transgressors of the Eternal Law) down from Heaven to Hell; which shews the greatness of their Sin, as it was the first that ever was committed. But,

* Gen. 3. 24.

Secondly, Consider we it, as it was a Sin, to which they had no Temptation. This naturally and necessarily follows from its being the first Sin. There was then no subtle Serpent to deceive, to beguile them. These fallen Spirits having not as yet chang'd their Nature, and their Shape: There was then no beloved Consort, (as *Eve* was to *Adam*) to solicite their tasting of the forbidden Fruit, which grew in the Heavenly Paradise; they being then such blessed Spirits, as neither *marry, nor are given in marriage*, *St.* Luke 20. 34, 36. Neither, had they as yet

known the Pride of Life; and therefore could not be tempted, overcome with what had no Exiſtence in them, Concupiſcence, or the Luſts of the ſenſitive part: Neither was there any ſpecious Apple to edge, to allure, or excite what was yet uncorrupted in them, the Animal (as the *Platoniſt* call it) Appetite. There was then now Power to aſſault, no Policy of Hell to circumvent them; for they themſelves (who are now the Wicked Principalities thereof, were yet unfallen, were yet in Heaven. There was then nothing but God and Goodneſs, ſhining brightly about them, Purity and Holineſs lodging within them; and the Eternal Effluxes and Emanations of Glory hourly, every moment to tranſport and raviſh them: Which the united Conſorts of their fellow Angels, (now confirm'd in Glory, and the breathings of Hallelujah's of *Honour and Praiſe be given unto him that ſitteth in the higheſt Heavens*) could not but raiſe unto exſtacy. So that, Holineſs could not tempt them to become unclean; Happineſs, to become miſerable; nor Heavens condeſcention, (in Creating them ſuch Illuſtrious, Glorious Beings, as once they were) to become Proud and Haughty: They could not be tempted of God, who cannot tempt any: But as every Perſon is, (when he commits ſin, as St. *James* obſerves) * ſo were they drawn away from an Eternal Rectitude and Uprightneſs, by their own Concupiſcence, by a too much enamour'd love of themſelves; by which God's All-wiſe, and moſt Gracious Proviſions to ſecure their ſtanding, (his planting of them in the fertileſt Soil, his Heavenly Paradiſe, enduing them with a moſt fructifying power, they being mighty in Power, to have excell'd in Goodneſs; and watering them with the Morning dews of Eternal Glory) became defeated; his expectations ſo fruſtrated, that when he came (as it were) to ſeek Fruit, (like the Fig-Tree which our * Saviour curs'd) he found them not only fruitleſs, but barren: Inſtead of yielding Grapes of goodneſs, of a ſweet and delightful reliſh, they brought forth ſower ones, which edg'd his Wrath and Fury againſt hem. For in ſtead of Humility, they brought forth Pride; for Obedience, Rebellion; for Praiſes, Prophanations of his Holy Name: Errour and

*St. Jam. 1. 13. ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενοι.

*St. Mat. 21. 19.

and Folly had ſeiz'd their Underſtandings, in the Regions of Light; Pride and Vanity their Imaginations, under the moſt humbling Obligations; Obſtinacy and Perverſneſs their Wills, under the moſt endearing diſtributions, Communications of Glory and Goodneſs. Which (as I conceive) could flow from no other Head, than their coveting (what of right did not belong unto them) Divine Honour, for their miſplacing their Delight and Choice on unfit Objects, for their Admiraion, *viz.* their finite and borrowed Perfections, and not fixing them (as they ought to have done) on thoſe Infinite ones that are in God. From theſe heads muſt that levity and lightneſs, (which turn'd them round in happineſs, that they ſtood not fix'd therein) proceed; otherwiſe (to me) the Fall of Angels is unaccountable. But,

Thirdly, It was a ſin committed againſt the greateſt Light: The Divine give us a perfect and compleat Notion of ſin in general, *viz.* that it is a Tranſgreſſion of the Law; * from whence St. *Jame's* Inference may rationally be deducted, *viz. He that offends in one point, is guilty of all*, i. e. Of the breach of that Obedience which is due to all: Not, that St. *James* may be conceiv'd to eſtabliſh that Stoical * Paradox, of aparity and equality of ſins, of ſins being all of one ſize, of one proportion: No, nothing is leſs aim'd at by the Apoſtle; becauſe, otherwiſe, an officious Lye or Equivocation, would be parallel to the moſt profligate Perjury; the taking of Gods Name in vain raſhly and ignorantly, would become as horrid, as the moſt malicious deſign'd Blaſphemy; then a wanton thought would be as abominable, as the neareſt (and that actually committed) Inceſt; and that a revengeful nd malicious one (as *Eſau* entertain'd againſt *Jacob*, when he deſign'd to kill him) would be of as Crimſon a Dye, as theirs were, who actually Crucified the Lord of Glory. Not only (I ſay) becauſe theſe abſurdities would follow, (on the conceſſion of all ſins being alike (but alſo, becauſe it would contradict the Doctrine of Truth it ſelf, our Lord and Saviours, *viz. He that did know his Maſters will, and did it not, was to be beaten with more ſtripes, than he that did not.* St, Luke 12.47. And alſo St. *Peter's*, viz. *It had been*

* ἡ ἁμαρτία ἐστὶν ἀνομία. *Joh.* 1. 3. 4. *Jam.* 1. 2, 10.

* *See* Cicer de Paradoxis.

better for them not to have known the way of righteouſneſs, than to have turned from the holy Commandment, 2 Pet. 2. 21. which I mention not in the leaſt to comply with that unſafe and unſound diſtinction of Venial, and Mortal ſins, ſo much in vogue with the Church of *Rome*, but to ſhew, that the aggravation of ſins may flow from their Circumſtances, as this did, which caus'd the fall of Angels. For they having no innate Corruption to excite them, nor outward Tempter to circumvent them in it, they lay not under thoſe diſadvantages, which *Adam* did for the one, and as his lapſed Poſterity doth for the other, when they commit ſin. For, we (his miſerable Off-ſpring) are not only born with Pravities and Corruptions, *Pſal.* 51. 5. but they ſo grow apace up with us, that Errors and Falſities are commonly the firſt things, that preſent themſelves to our underſtandings, which doth ſo cloud and darken them, that when we arrive at years of diſcretion, much pains muſt be taken, much time muſt be ſpent, (which often proves very wearieſome to Fleſh and Blood) and both muſt be ſeconded by the aſſiſtance of Gods Holy Spirit) e're we can well know, and underſtand Truths neceſſary to be believ'd and practis'd, in order to our Salvation. And therefore Satan, the great Adverſary of Souls, makes it his buſineſs, either to thicken the miſts of our Ignorance, that we may not behold (as to be taken with) the Glories of Gods revealed Truths, as St. *Paul* declares; Or, elſe deludes us with the Parhelias, Counterfeits thereof, under the diſguiſe of Hypocriſie. From which dangers to be enſnared in, to be tempted into, and diſadvantages to be overcome by, theſe fallen Spirits were exempted: For, their underſtandings being (like the Regions above, which they inhabited) clear and unclouded, they being under the immediate influences, and diſplays of the greateſt Self-originated Truth, they could not eaſily be (guilty of Soleciſms) ſoon overtaken with miſtakes, when Truth was not to be deducted by Conſequences, (the occaſion of moſt of our Errors and Miſtakes) but was demonſtrable, nay, demonſtrated to them, by its immediate and firſt Principles; which they wandring ſo greatly from, and erring ſo groſly in, aſſures us, that there is much truth in that trite and common ſaying, *None ſo blind, as thoſe that will not ſee.* Obſtinacy and Wilfulneſs

* 2 *Cor.* 4. 4.

neſs being as great an hindrance to the embracing of Truth, as the ſhutting of our Eyes is, to the receiving any benefit of Light (though darted) from the brighteſt Sun. I'm ſure its reported as the greateſt misfortune, (themſelves caus'd it) and as the heavieſt Judgment (their ſins deſerv'd it) that did befall thoſe *Jews*, who had Eyes, but did not, would not ſee, * they would not open them; lay aſide their Prejudices to behold, and believe a Divinity working in, and demonſtrating it ſelf by thoſe Miracles, which our Saviour (whom, through perverſneſs, they rejected to be the Meſſiah) wrought amongſt them: But theſe Apoſtate Spirits, before their fall, were not given over by permiſſion (occaſioned by any antecedent perverſeneſs, as that which happen'd to the *Jews* was; neither was it ſent them by way of puniſhment to believe Lies; * for the blindneſs which they contracted cannot properly be ſaid to have ſeiz'd on, nor, ſtrictly taken, conceiv'd to have been ſent them) they themſelves being the Authors or Efficients of it. It being in two reſpects like that blindneſs, with which the Man was born, St. *John* 9. 4. In that it was not for their own; for as yet they had not been guilty of any, nor for the ſins of another, theirs being the firſt; but that God might be glorified in the juſt Condemnation of ſuch willing, wilful, and obſtinate Sinners, as theſe Angels were, as they became; which carrieth along with it the greateſt aggravation of their Crime, for ſins committed willingly, and wilfully, againſt the greateſt Light, (as this, which caus'd the Angels fall was) are of the greateſt Size, and largeſt Magnitude. Hence we read, * that for ſuch there remained no Sacrifice, (intimating, that Heaven's Wrath would not eaſily be aton'd, appeas'd for them) but a certain fearful looking for (under the apprehenſions of which, it is, that theſe Evil Spirits tremble) of Judgment, and of Fiery Indignation to come, St. *Jam.* 2. 19. Add we to this, the conſideration of ſins committed, (willingly and wilfully) but in Gods moſt gracious preſence, ſignalized and manifeſted by his extraordinary Power, and by his peculiar Love to a People; as he did to the *Iſraelites* at the Red-ſea, which he divided for their ſakes; made its Billows, (or Waves, as it were) become as a Pavement for them to walk on, to deliver them from the hardn'd Heart, and unmer-

* *Leſt they ſhould be converted, and I ſhould heal them*, foretold by *Iſa.* 9. 8. apply'd by our Saviour, St. *Mat.* 13. 14. St. *Joh.* 12. 40.

* 2 *Theſ.* 2. 11.

* *Numb.* 15. 20, 31. *Heb.* 10. 26.

merciful Hands of a bloody *Pharaoh*. How provoking was it of Wrath? How grievous was it to his Holy Spirit? When the Kingly Prophet brings God in complaining, That they (amongſt whom he had ſignalized his Power and Protection, and for whoſe ſakes he had wrought ſuch a wonderful deliverance) that *they ſhould provoke him at the Red-ſea, even at the Red-ſea.* How was the fierceneſs of his Wrath kindled againſt them? More dreadful than that glorious appearance of his Heavenly Majeſty, (which caus'd Mount *Sinai* to quake, when he gave the Law) when at the foot of the Mount (in his more immediate preſence) they became Deſpiſers and Tranſgreſſors of it, by worſhipping the Golden Calf: For which God became ſo incenſed, ſo enraged againſt them, that nothing could cool the hotneſs of his Fury, but their utter deſtruction; but the conſuming of them, (as *Moſes* moſt lively deſcribes Heavens juſt indignation againſt them) *Exod.* 32. 11. *Let me alone, that my wrath may wax hot* (become more intenſe) *againſt this People to conſume them.* And we know, that it was additional to *Adam*'s Tranſgreſſion, that he eat of the forbidden fruit in Paradiſe, the place of Gods peculiar preſence: But theſe ſins ſcarcely bare the proportion of a ſhadow (to this) which was committed by theſe fallen Spirits. For it was a ſin perpetrated willingly wilfully, deliberately, and with delight and choice in God's moſt glorious preſence, in Heaven, in the midſt of Glory. If they had been Devils, they could not then have ſo groſsly and highly affronted the Heavenly Majeſty, for then, they could not have committed ſin under the immediate and brighteſt diſplays of his Glory; under the cleareſt illuminations of his Deity; which ſets forth the greatneſs, and hainouſneſs of the ſin, which cauſed their fall, as conſidered in its Nature and Circumſtances; I proceed to ſhew,

Pſal. 106. 7.
Exod. 14. 27.

3*ly*, Its hainouſneſs in two of its unhappy brood, or offſpring, *viz.* Envy and Malice. Pride, not enduring any Equal, much leſs Superior, would have no ſharers in, but would be ſole poſſeſſor of whats Honourable, and worthy of Perfection and Excellency, at leaſt, of the Honour and Praiſe that is due unto them. For it appropriates often to it ſelf, what is not due unto it. And therefore when it ſees, and is ſenſible that another Perſon, or Being doth thrive

thrive and prosper, is more fortunate and blessed than it self: Her teeming Womb swells with its unlucky brute Brat of Envy: Which looks upon the Affluence and Abundance, the Plenty and Opulency of anothers, with an ill Eye, thinks on ill with a * languishing Heart. † Thus envyous *Ahab* became sick, pin'd inwardly, whilst harmless *Naboth* succeeds in, and is lawfully possess'd of his Fathers Vineyard. Thus proud *Haman* becomes restless and uneasie to himself (repines and languisheth) under the Grandeur and Greatness, under the Riches and Honours, with which he was loaden, (in the *Persian* Court) whilst *Mordecai* sits renowned in the Gate. * So mischievous a Passion is Envy, that it wreeks the Subject, which doth support and cherish it, whilst the Object that doth excite it, is not in the least hurt, or injur'd by it, as that Acute and Religious † Father observes. For like the Spider, what it weaves, doth waste and consume the Bowels that span it. So that what the * despairing Lover saith of her self, is applicable to Envy, *viz.* That she forgeth those Weapons that doth wound, kill, and destroy her. Hence the worst of Tyrants (the † *Sicilians* I mean) abandon'd Malefactors to its Delacerations and Tortures, as to the most exquisite that could be invented. But when Pride sees that all its efforts by Envy are helpless and ineffectual, and apprehends that power grows up with Plenty, so that she dares not any longer assault the Object of her Envy, with what she is sensible of, her own weakness, that Envy may not sink into dispair, she flies (*tanquam ad triarios*) to the succours of Hatred and Malice; though they tend not to disperse, but to increase her Fears; not to redress or relieve, but to accumulate, and aggravate her Troubles; not to do any good to her self, but all the mischief she can to others. Both which Passions arriv'd at the highest pitch (in this sin which caus'd the fall of Angels) they becoming the very Furies of the Fiends themselves. For now God and Goodness, Mans Fidelity and Happiness (the best of beings, the best of things) are become their Objects, and they the very worst of Passions, when they become very become the (as now they are) the very nature of the worst of Beings, Fiends, and Devils. For though God and Goodness be not, but Evil, and its being mischievous, the proper object of Hatred

* *Invidus alterius rebus macrescit opimis.* Not so much for what it wants, as for what another enjoys.

† *Kings* 21. 4.

* *Esth.* 5. 13.

† *Quid misrius invidia, hoc habet boni invidia quod maximum est invidis malum.* St. Aug. de civit, l. 9. c. 14. p. 540. & l. vives. Ib.

* *Heu patior telis vulnera facta meis.* Ovid. Epist.

† *Invidia sicut non invenêre Tyranni-majus tormentum.* Hor. Epist. l. 1.

tred and Malice; yet God being arm'd with the greateſt Power, and ſo can; and being inveſted with the greateſt and higheſt Juſtice, and ſo will, moſt certainly puniſh (everlaſtingly) theſe Proud, Envious, and Malicious Spirits: Hence their Rancour and Hatred againſt him, becomes moſt deſperate and deviliſh: For, though they know their ſtrength is but weakneſs, if it were to be try'd with the Almighties; and that to attempt to deſtroy (the utmoſt effort of Hatred againſt any thing) the Being of God, would be as vain, as for them to eſſay to give him one: Yet they moſt perfectly and intirely hate what beſpeaks his very Being, even the remains (O the height and implacableneſs of their Hatred!) of that Goodneſs, which will everlaſtingly ſtick by them, whilſt they are Devils. For they could be content to be deveſted of it, and to be Damn'd for ever, ſo that they could but obtain, their Malicious and Revengeful Tempers (in deſtroying) (on which is ſtampt God's Image) the Souls of Men, gratified, and glutted; their own Confeſſion declares no leſs; *Art thou come to torment us before our time*, St. *Matth.* 8. 29. From hence it doth evidently appear, that though they know they ſhall be wretched and miſerable, and this for ever, yet their being ſuch, had not ſo much weight with them, was not ſo much regarded by them, did not ſo deeply, and ſo ſenſibly afflict and torment them, as the thoughts of their being reſtrain'd, and * curb'd from acting to the height of Malice, as the worſt of Devils againſt Mankind did. And therefore both their Malice and Envy, are as much bent againſt Man, as againſt his Maker. How do they Envy, to think, that Man is in a condition (of which for ever they are deprived) *viz.* of being Happy? How do they hate Man, when they leave no Stone (though it cauſe them ſweat) unturn'd, to cruſh (which is their ſweetneſs and pleaſure) his Eternal Happineſs? Hence the Artifices and Temptations of their Chieftain (that Grand adverſary of Souls) are ſuited to the prevailing Tempers and Inclinations of Men: He baits his Hook with what he knows will be moſt catching. Thus he tempted *Adam*'s Ambitious mind, with a being like unto God, *Gen.* 3. 5. *Cain*'s Revengeful Temper, with the ſhedding of innocent *Abel*'s Blood, *Gen.* 4. 8. *Ahab*'s Covetouſneſs with *Naboth*'s Vine-

* *Sive quòd ſubitum illis fuit ſive quòd perditionem hanc ipſam dicebant, quâ fiebat, ut cogniti aſperuerentur.* Aug. de Civ. l. b. 8. c. 23. p. 502.

Vineyard, 1 *Kings* 21. 1. and all this with an unwearied pains, and with a wonderful pleasure; *For he goeth about seeking whom he may devour*, as the Apostle declares, 1 *Pet.* 5. 8. He slips no opportunity to deceive, to destroy us: No place being so secret, or so dark (he being the Prince of Darkness, and it is under its Covertures, that those things, whereof it is shame to speak, are committed) but he may be found there. His night-walks are very dangerous. It's in the twilight that we find him with the strange (Whorish Adulteress) Woman, forming her fair words, her flattering speeches, and sly insinuations, with which she inveigles the simple (the sensual person) to her unchast embraces, with, *I have decked my bed with Tapestry, with covered work, with fine linnen*, Prov. 7. 16. *I have perfumed it with Myrrh, Aloes, and Cinnamon*, v. 27. *The good man is from home, come let us solace our selves with love* (the courtly appellative for Lust) *until the morning*. With which the Sensualist became flattered into unsoundness, rottenness seizing on his Bones, (as well as reproach on his Reputation) as the Wise man describeth it, *Prov.* 6. 33. *A wound and dishonour shall he get, and his reproach* (that goeth into a strange Woman) *shall not be wip'd away*, till he be dismiss'd from her Chamber of Pleasure, and sent to that of the Chyrurgions, which is full of pain, and proves oft but the outer one, to that of Death's, as *Solomon* declares. *She hath cast down many wounded, yea, many strong men have been wounded by her*, Prov. 7. 26, 27. *Her house is the way to Hell, going down to the chambers of death*. Which (by the way) the Incontinent, Unclean Persons should be aware of, lest they also (as well as this simple one) be intangled in the Devils Snare, which he lays in the dark to trap them in. Nay, so vigilant and watchful is the Devil, that whilst we sleep, he doth not slumber to do us the greatest mischiefs, (though not dreamt of by us.) For while the Husbandman slept, the wicked one sow'd his Tares, St. *Matth.* 13. 25. either by exciting, stirring up in us (what hath a mighty prevalency over us) our Natural and Corrupt affections, or by vitiating our Imaginations, with whats selfish and sensual, which often produceth, what's dishonourable to Lowliness and Humility, Pride and Vanity; to Self-denial, as worldly-mindedness; and to Chastity and

Purity, as Filthineſs and Uncleanneſs, (which may be conceiv'd to have been one of thoſe ſecret ſins, from which *David* prays to be cleanſed, *Pſal.* 19. 12. Though all other ſins defile, yet this (by way of Eminency) pollutes the Soul. Not to mention thoſe Illuſions, falſe Viſions, inward deluding Lights, with which many ſimple, and unwary, and too credulous People are deceiv'd; when they take them to be the enlightnings of Gods Holy Spirit, the breakings in of that *true light, which enlighteneth every man coming into the World*, *St. Joh.* 1. 9. From whence have ſprung (as may be ſhewed hereafter, if God continue Life and Health) many falſe Prophets (pretenders to the Spirit in the ſucceeding Ages, and Generations of the World to this day) to the diſgracing the Sacred Oracles of the Holy Scriptures, to the invalidating of their Authority, and of his Infallibility, who hath given them to be a Lanthorn to direct and guide our ſteps in the paths of Piety and Holineſs, *Pſal.* 119. 105. Thus, even in the night, this diſguis'd Angel of Light may moſt eaſily deceive and delude us; for then he gets the greateſt advantage imaginable over us, which, it may be, few take notice of. For as the Chriſtian Philoſopher * obſerves, it is the time of the Devils triumph, ſo certain is he then of a Conqueſt over us. As alſo *Juſtin Martyr* himſelf takes notice of, *Reſp. ad Orthod. q.* 21., *p.* 403. † Κὰν μὲν ὦν ἐν ὑπν ἡμᾶς ἐπὶ τῇ ἀβυλίᾳ τῷ φεξῃ τεθρυμμένους, καυχᾶται ὁ νικητὴς ὁ Ἀντίπαλος, i. e. *If we delight in any inglorious Act, though unvoluntarily, unwillingly committed by us in our ſleep; yet the Devil erects* (as it were) *Trophees for it, rejoyceth at it.* And indeed its no wonder we ſhould (in our ſleep) be ſo eaſily overcome by the Devil; for ſuch Acts being involuntary ones, ſuch as have not the free and full conſent of our Wills in the production of them; nay, ſuch as are not in our Power to prevent, they being the products of the Vital and Animal (rather than of the Rational) Faculties: They are therefore not regarded by us as ſuch Acts, for which we are to accompt at the laſt day, though they are done in, and by the miniſtration of the Body. But ſince the Apoſtle * declares, that we muſt give an account of whatſoever is done in the Fleſh; and as the above-nam'd Father doth very well obſerve; That ſuch enormous, irregular, unde-

* *Tatiani Aſſyrii Orat. ad Græcos. Juſtini Martyris operibus annexa.* † Ὀνείρων εἰς ταῦτα πεσγματευόμενος Δι. ξαν, p. 157.

* 2 Cor. 5. 10.

undecent Acts or Actions may be committed by us, even whilſt we ſleep; which tho' they flow rather from the Infirmities of our Natures, than corruptions of our wills, (they being not voluntary ones, or in our power to prevent) yet the uncleanneſs, which may ſtick to them, if not waſht off with penitential Tears, might be a bar (as it appears, by his Solution * of the queſtion, it was in his days) to Chriſtians from receiving the Holy Communion. For theſe ſubſequent Acts, *viz.* to delight in what's handſome, and honourable; or to ſorrow for what is diſgraceful, and ſhameful, when preſented to our Imaginations (whilſt we ſleep) are *Actus Imperati*, within our Power to exert; which renders us accountable for them at the judgment to come: On theſe reaſons it comes to paſs, that the Devil is watchful and waking to tempt, to delude, to overcome us, in our ſleeps. O then this ought to awaken, in every one of us, the greateſt warineſs and watchfulneſs over our precious Souls ſince they are not ſafe, ſecure even in our Repoſe, from becoming a Prey to this Vigilant devouring *Lion*! But can his Malice, or Hatred reach us? can his ſubtilty circumvent us, when we are in Holy Ground? Dare he uſe his Spells; raiſe his Familiars, his Evil Spirits, when we are within our Sacred, and conſecrated Circles, *viz.* Our Religious places, Holy Churches? Yes, alas! even there *Sathan* appears (in theſe our Days too often,) as he did of old, *Job.* 1. 6. 2. 1. amongſt the Sons and Daughters of men, to deſecrate our Hallowed places, by prophaning our Praiſes, by perverting our Prayers, and by polluting our Euchariſtical performances therein. Theſe are the ſad and direful effects of the Devils Malice and Hatred againſt us, and all for this very end, that, we (like him) might be undone for ever, be for ever depriv'd of Eternal Happineſs: Which ſets forth the greatneſs of the Sin, that caus'd the fall of Angels, and conſequently the grievouſneſs of the puniſhment inflicted for (or that is due unto) It: which is the

* *Juſt. Mart. Reſp. ad orthod.* R. 21. p. 403. 6.

Second General to be ſpoke to. Indeed ſince it is a ſin ſo hainous in its Nature; ſo aggravating in its circumſtances; ſo direful and miſchievous in its effects, (as hath been declared,) what Loads could be too ſinking?

what darkneſs could be too Afflicting? What Torments could be too Laſting, to be inflicted on (according to their Demerits,) the firſt Perpetrators of it? On theſe firſt Delinquents? Whoſe Chieftain's Garments was dy'd and rol'd in the Blood of Precious and Immortal Souls, from the beginning, * *viz.* bearing Date from theſe Angels Fall, not from their Creation. For Hell was prepared for them as Devils. St. *Math.* 25. 41. St. *John.* 8. 44. (Whoſe Nature ſuits beſt with its Regions of Darkneſs) and not for them, as they were Angels of Light: For which the Devil, and the other Apoſtate Spirits are become as deſervedly wretched and miſerable, as their State and condition is moſt lively and ſenſibly deſcrib'd to be by our Apoſtle in the words of the Text. To which I ſhall ſpeak, as they ſtand in order.

* Ἐκείνῳ ἀνθρωποκτόνῳ ἀπ' ἀρχῆς. St. *John.* 8. 44.

Firſt. If God Spared not, *i. e.* did moſt afflictingly, and ſeverely puniſh them, as *Grotius* obſerves, *ad Locum*; and is evident, from their being caſt down from Heaven; the place and Palace of the moſt Illuſtrious Manifeſtations of the Divine Eſſence; of God's moſt Glorious preſence; of the immediate communications of Divine Goodneſs; of the unvail'd appearances of his Holineſs, and Purity; of the cleareſt Demonſtrations of the Eternal Truth; of the Eternal Effluxes of Almighty Power; and of the brighteſt diſplays of all perfections, and of Glory: From Heaven, where the Righteous (after they are delivered from the burden of this Fleſh,) are bleſſed; where the Spirits of Juſt men are perfected; and the Angels, that kept their Stations, are in Glory confirmed, where there is no other Sun, but that which is intellectual, and the Light thereof is that of the Lamb. *Rev.* 21. 25. Where no other Voice is to be heard, but that of Melody; and that Melody rais'd to a unraviſhing height, with the Triumphal Songs of thoſe that come out of Tribulations with their Garments dy'd in the Blood of Martyrdom; but now are arrai'd with white Veſtments (ſymbolical of their Purity, and refinedneſs) from Heaven, once the place of theſe Fallen Spirits Bliſs and Happineſs: From whence they were caſt down into Hell; a place as deſtitute of goodneſs, as it's diſtant from Glory; the Priſon of unclean

clean Spirits, the Dungeon for the vileſt Beings, Devils; where each Senſe is afflicted to extremity, *viz.* that of Seeing, with the Groſſeſt and Thickeſt Darkneſs, *viz.* Utter Darkneſs, St. *Math.* 25. 30. That of Smelling, with the moſt Offenſive Stench, and ſuffocating Steams of burning Brimſtone, kindled by the Divine Breathings *Iſa.* 30. *ult*: (Thence Hell is called the Lake of Brimſtone *Rev.* 20. 10.) That of Touching, with the hotteſt Scorchings of everlaſting Burnings. St. *Math.* 25. 41. That of Taſting, with the bittereſt Gall, and Wormwood, with the extreameſt Parchings of Thirſt, pinchings of Hunger. St. *Luke.* 16. 24. And that of Hearing, with the uncomfortable ſounds, ungrateful noiſes of Hideous yells, of affrighting Shrekes, and of the diſtracting Howling of deſpairing Spirits. This is the place, (the Lapſed Spirits were caſt into) a place as diſmal, as their viſages (that are inhabitants of it) are affrighting, and dreadful. In which, they are τετηρημένοι *i. e.* Reſerv'd, under confinement; not permitted to walk at Large, at Liberty: Having already undergone a definitive ſentence of condemnation, by which they are reſtrain'd of that gadding humour, of going about (directly oppoſite to that of our Saviours, *Act.* 10. 18. *viz.* to do all the good imaginable, both to Souls and Bodies,) but theirs was to do all the miſchief they could to both, which doth mightily gall and fret them, as above declar'd; * For, by being reſtrain'd, their Power is weakn'd, their Hatred and Malice (againſt mankind) curb'd and check'd from acting to the utmoſt of their Fury againſt us. As further appears by their being reſerv'd under (σειραῖς) Chaines, the common badges of Notorious Malefactors, but then theirs are mightily differenced from thoſe, which are worn by Earthly Criminals: For theſe, at worſt, can but fret and gall the Fleſh; and are ſuch as Time, and Ruſt may eat off; and ſo eaſe the Priſoners of their Loads, and of their pains: But thoſe, with which theſe falſh Spirits are fetter'd, do wound, what ſhould be the tendereſt Parts in them, if they be not ſear'd) *viz.* their Conſciences, which renders the weight of their Chains leſs ſupportable: *For a wounded Spirit who can bear?* *Prov.* 18. 4. Beſides, the ſtrongeſt *Mercury* cannot penetrate them, eat them off; nor

P. 16.

no Time it ſelf wear them out, for they ſhall be as Laſting, as thoſe very Beings, (the ſupporters of them) are, *viz.* everlaſting. Hence by * St. *Jude* call'd, *vincula æterna*: Eternal Bonds: But again, what is additional to theſe Chains, they * are *catenæ valde caliginoſæ, i.e.* Chains of the greateſt Darkneſs; of a darkneſs more formidable and diſmal, than that, which overſpread the Face (or rather inviſible Form) of the *Chaos. Gen.* 1. 1. For that Darkneſs was not only capable of being (but is now actually become) enlightned; whereas that Darkneſs, (which doth now environ theſe condemned Spirits) is not capable of receiving the leaſt comfortable day of Light, from the Father of Lights, hence it's call'd Utter * Darkneſs, with its uncomfortable entertains, or companions, of weeping and wailing and gnaſhing of Teeth. St. *Math.* 25. 30. A Darkneſs ſo remote from Light, that the very dawnings of this, are moſt diſtant from it, which renders it more palpable and afflicting, than that of the Egyptians. For the Egyptian darkneſs did but afflict the bodily Eyes: But this of utter Darkneſs afflicts thoſe (Intellectual ones) of theſe lapſed Spirits Minds, which cannot but fill them with the bittereſt tears; become the perpetual Flowing Fountains or ſprings of their ſorrows; if they be not hardned under their Infelicity, ineffable Miſery: For, their being ſenſible, that they were once Angels of Light, (but now, that they are become the dreadful and unpitied Friends of utter darkneſs) cannot but encreaſe their Grief; fill up (to the brim) the bitter notion of their Sorrows, when they recollect, call to mind, the tranſcendency of that Joy, of thoſe Delights, which they once enjoyn'd; but have now loſt (without any hope of Recovery.) For there is a great Truth, in what the * Chriſtian Philoſopher (his writings beſpeak him no leſs) declares: *viz. miſerrimum eſt infortunii genus, fuiſſe fœlicem*, it increaſeth Miſery, to have been (as theſe Apoſtate Spirits once were) Bleſſed and Happy. Which is Illuſtrated by what St. *Auſtine* * obſerves of the Grave Matron's, *Blanchas* Solution of the Queſtion concerning the *Syrens*, or Mermaids weeping in Fair, but ſinging in Fowl Weather, becauſe (as ſhe reply'd) the raging Storms were ſomewhat abated (as it were) by

* St. *Jude* 6. v. Δεσμοὶ ἀϊδίοι.

* Σειραῖ ζόφου.

* Ἐξώτερον σκότος.

* *Boethius de Conſol. Philoſop.*

* St. *Aug. de civit.*

by the hopes of a ſucceeding Calm: But the Halcyon, and pleaſant days were over-caſt with the Cloud (gathered from the Fears) of a following Foulneſs: So the hope of being happy buoy's us up in the midſt of the preſent Storms and Tempeſts of our miſery; but the fear of being miſerable abates, nay, imbitters the Joys of our preſent Happineſs. On which accompt, theſe fallen Spirits are become moſt wretched and miſerable; if we further conſider, that *pœna ſenſus*, as well as *pœna damni*, *i. e.* That the ſenſe of their Loſs, as well as that of their Languiſhing, doth concenter and meet together in them, is, and ſhall be, moſt quick and lively to afflict them. Otherwiſe, what means their trembling under the apprehenſions of a Judgment to come, St. *Jam.* 2. 19. *The Devils tremble*? What means the crawling of that Worm which ſhall never die? St. *Mark.* 9.46. If it did not live, and ſtir moſt ſenſibly, and gnawingly within them? What means weeping and wailing, in their ſtate of darkneſs? St. *Math.* 25. 3. If all Tears could be wip'd from their Eyes, all Sorrows from their Hearts, who have been the Principal Agents of all thoſe Sins and Wickedneſſes, which caus'd Hell to be prepared for them, and endleſs Miſery? St. *Matth.* 25. 41. For, though their fall broke the neck of their Happineſs, yet it did not ſtupify, and deſtroy the ſenſe of their Miſery. Their own Confeſſion declares no leſs; *Art thou come to torment us before our time*? *St. Matth.* 8. 29. But neither Satan's falling like Lightning (St. *Luke* 10. 18.) down from Heaven: Nor his (and the other Apoſtate Spirits) being reſerv'd under Chains, and theſe the moſt dismal ones, of utter darkneſs, doth expreſs his greateſt Fears, his deepeſt Sorrows, or the height and utmoſt intenſiveneſs of his Miſery. But his (and they) being reſerved under Chains of darkneſs, unto the Judgment of the laſt day, doth moſt emphatically and effectually declare it. For then there ſhall be none on Earth to be tempted by them; no Trophies of abuſed Grace to be erected in Honour of them; no means of Grace or Mercy tendred to ſupplicant Sinners ſhall be (as in time, they too too often were) perverted, through their Inſtigations. For then all Power of doing miſchief to the Sons and Daughters of Men, ſhall be taken away, nay

nay wrested and forced from them, as * St. *Barnabas*, and St. † *Augustin* hath very well observed: Which will become the greatest bane to these Evil Spirits; that which will break their very Hearts; and become the very worst of their Infelicities, and Unhappiness: For then, what St. *John* Prophecied (foretold concerning Satans being bound for a Definitive, Determinative time, *viz.* of 1000 years, * *Bishop Usher*, *Dr. Hammond*, *Mr. Mede*, *Mr. Thorndike*. *Rev.* 20. 3. Which the current of late * Interpreters understand of his Power being curbed, and abridged; evidenc'd and confirm'd by the great decay of Idolatry, and by the growth and encrease of Christianity, during that thousand years) shall have its utmost Completion, *viz.* That at the end of the World, at the general Judgment, he, (that is) Satan shall never deceive the Nations, Kindred, or People any more. For then he shall be cast into the bottomless Pit of Hell, shut and sealed up there everlastingly, *Rev.* 20. 10, 13, 14, 15.

And this shall be most publickly and solemnly done, in the presence of the greatest Assembly, that ever was, or ever shall be in Heaven, or on Earth, *nempe in conspectu Dei, Angelorum, omniumque sanctorum, i. e.* In the presence of the most Holy God, the Righteous Judge of all the World; in the sight of the Blessed Angels, and before the Faces of the Spirits of all Just Men, that shall be Perfected. Before so August and Heavenly Assembly, shall these Apostate Spirits be charg'd with all their secret Machinations and Contrivances against God and Goodness, Religion and Piety; with all the Riotings, Drunkennesses, and Debaucheries of intemperate Persons; with all the Extortions and Oppressions of the Unrighteous; with all the uncleannesses, Fornications, Adulteries, and Incests of the Incontinents; with all the Man-slaughters, and Murders of the Revengeful, with all the inward Deformities and Rottennesses of the Hypocritical; with all the Impieties and Blasphemies of the Irreligious, with all the unkind, harsh usages, or receptions, Satyrical Taunts, and Scoffs, as a Wine-bibber, a Gluttonous Person, a Friend of Publicans; St. *Matth.* 11. 19. and the most malicious virulent re-

* ἐν τῇ συναπολεσθῆναι πάντα τῷ πονηρῷ. Barnab. Epist. Edit. Voss. p. 235.

† *Ante tempus judicii, quo æternâ damnatione puniendi, quo tempore Dæmones in Inferno cohibendi, & vexandis hominibus cessaturi sunt.* Aug. de Civ. l. 8. c. 23. *Item*, Laur. de la Barr. ad Tertul. adv. Marc. p. 208.

reproaches; as he casteth out Devils through the Power of Devils, St. *Matth.* 9. 34. which the Divinity (whilst it Pilgrimiz'd (as *Tertullian* elegantly expresseth it) in our Nature here on Earth) did meet with. And with all the horrid Villanies and Abominations that have been committed (since the date of their fall) in thought, word, or deed. All these shall be imputed to them, as the wicked Agents, and Instigators of all. Then shall all, that were either tempted, or overcome by them, unanimously make this reply, *Gen.* 3. 13. The Serpent, the Serpent did design to deceive us, the Serpent did deceive and beguile us. Under the apprehensions of which (methinks) I hear the ratling of their Chains, (caus'd by the terrors, and tremblings which hath seized them) and see, how with agast, and affrighted (which the very apprehensions of, us'd in time to become to others most affrighting) Visages, they are drawn and hal'd from their dismal Cells to a most dreadful Tribunal. Where we may conceive them, thus pleading for themselves, in barr of that Sentence of Condemnation, (under which they lye) from being Executed on them. *Why* (most glorious Majesty) *is the hotteſt of thy Wrath, the fierceneſs of thy Fury, the utmoſt extremity and ſeverity of thy Juſtice, thus kindled and enraged againſt us? That worſer torments, additional miſeries are reſerv'd for us? Thou knoweſt, that we were* (of the first born of thy Creatures) *the excellency of dignity, the earlieſt inſtances of thy ſtrength, of thy Almighty Power, and the very flower of the Creation. Of that order of Beings, ſo mighty in power, that one thereof* (at thy command) *kill'd no leſs than* 185 *thouſand,* 2 Kings 19. 35. *in one night.* Of that Activity and Nimbleness, of that Agility and Quickness for dispatch, that (like Lightning) could in a moment wing thy gracious Embassies from Heaven (the Throne of thy Glory) to Earth, the Foot-stool of thy Mercy; and also that the illustriousness of thy Majesty appear'd, when it mounted on, and rode upon the Wing of a *Cherub*: Of that Order of Beings, of such quickness of perception, (being pure Intelligences,) that but one glimpse of light, darted from Thee, the Intellectual Sun, displayed within them a whole Sphere of Knowledge of the scientifick, first, and immediate Principles * thereof; by which they became qualified to be Secretaryes (as it were) of thy Heavenly State, Privy Councellors

* *Peregrina Divinitas.* Tert. l. 4. adv. Marc. p. 208.

* See the Dedication.

cellours of the weightieſt concerns of thy Glory, and the Recorders, (Keepers) of the Antienteſt Records of Eternity: Of that order of Beings, of ſuch purity and perfection, that thy * ſpecial, peculiar, and Gracious preſence was exhibited in the Sanctuary, (in the Temple, in its Holieſt of Holies) by thy ſitting betwixt the Cherubims; repreſentatives of our moſt dignified, and exalted Order amongſt thy Creatures: And was not thy *Shechanah*, thy moſt gracious preſence, manifeſted in Temples and Churches, and conſecrated places, by the miniſtration and religious ſervices of our Fellow Angels who preſide Religious Aſſemblies? Wilt thou then deſtroy of the rareſt of the Maſterpieces of the creation; of Beings, ſtampt with the moſt gliſtering Characters of thy Power, Wiſdome, Goodneſs and Glory? Wilt thou then baniſh us from thy Glorious preſence; and eclipſe, and obſcure the Glory (of all theſe thy ſurpaſſing perfections) in our endleſs miſery? And this, not for what we have done, but only for what we thought amiſs, *viz.* that thoſe Great and Eminent, (Sublime and Glorious perfections which thy Bounty and Liberality had beſtowed on us,) might have been Objects of our Adoration, as well as of our Admiration: Whereas Thee (the Author and giver of them) only we ſhould have worſhipped and adored, neither was that proud Thought reiterated, repeated, and renew'd by us, nor continued in us longer, than that unhappy moment, in which it was conceiv'd to Live. For even then, it brought theſe Pangs and Throws, which we have travel'd with, and labour'd under; and have brought forth (ſince that ſin was committed) nothing, but the fruitleſs, deſtructing, unpitied, and unbemoan'd ſhouts, expreſſive only (of our Bearing) of Eternal death; wilt thou then for one ſingle Sin, one haughty Thought; of ſo ſhort continuance as a moment; wilt thou then everlaſtingly torment us? Beſides, (O Lord!) the three famous Ends of puniſhment, are not anſwered in this ſtate. Not, of Amendment of Life: For now, there are no tenders of grace, no applications of it: No pardon for ſin, for the condition, on which it's promiſed, *viz.* Repentance, cannot be performed, there is now no deſiring of it, no importuning, no beſeeching for it; and ſo no hopes

* *Shechanah.*

of

of ever obtaining of it, the day, (nay, Time it ſelf,) being paſt and gone, wherein *Salvation ſhould have been wrought out with fear, and trembling:* There is now, at this great day of Judgment, no ſorrowing for ſin, as it defac'd thy Image, defil'd the Soul or Spirit, as it diſhonour'd thy Name, diſdain'd thy Love; and did the greateſt deſpite to thy Holy Spirit: No ſorrowing, but ſuch, as flows from the direful, dreadful Effects, which it hath produc'd, endleſs wo, and everlaſting Miſery. So that all theſe wicked ones ſhall continue Impenitents; (and we our ſelves, * Devils) for ever. Nor, that other of being Examples to others, to prevent their being Split, (as we are) on the Rock of deſpair: For Inſtances of thy Juſtice, (in puniſhing for ſin, in this State,) are as uſeleſs, as the briniſh and bitter Tears of final Impenitents are ineffectual and helpleſs to drain thoſe ſorrows, from whence they flow. And we can neve expect, that the laſt end of puniſhing criminals on Earth will be effected on us. *viz.* that thou wilt utterly deſtroy, or annihilate us; reduce us to nothing. O No! For then we ſhould become ſo happy, as to be freed from all Miſery: In having a period (an end) put to our unſupportable miſeries, with that of our Beings. For it would be infinitely better for us, not to have any Being at all, than to be thus for ever wretched, for ever miſerable; why then (O Lord!) did thy Holy Spirit impregnate the Womb of Nothing? Form us into pure intelligences? Bring us into a ſtate, in which its not only not impoſſible, to be; but in which, we are actually become ingulph'd in the deepeſt and greateſt miſery! Or, why did not thy Almighty Power, and boundleſs Goodneſs, communicate to us an immutability in our Standing, that we might not (as now we do) infinitely ſuffer for prevaricating of it; for caſting off our ſubordination to, and dependency on it, Neither, needed we (our ineffable, unſpeakable miſery forceth it,) to have ſupplicated, as now we do, for Mercy; to have ſhelter'd our ſelves under its Sanctuary, for ſalvation and ſafety. To thy Mercy, therefore, as to our Laſt, and only Refuge, do we fly for our ſecurity, we know that thy Mercy

* *Quis enim catholicus Chriſtianus ignorat nullum novum Diabolum ex bonis Angelis ulterius futurum; ſicut nec iſtum in Societatem bonorum Angelorum ulterius rediturum.* St. Auguſt. *de civit. Lib.* XI. —Cap. 13 p. 655.

(is above all thy works, and that to ſave, not to deſtroy Beings, is its only delight: And that even of thoſe (who by Atheiſtical thoughts, blaſphemous words, and Helliſh Works, and all theſe continued in for many years together, and who moſt notoriouſly have tranſgreſs'd thy Holy Commands; been diſobedient to thy Holy will, and have daily, hourly rebell'd againſt thy Divine Majeſty.) That even of thoſe, thy Mercy hath ſav'd from endleſs Miſery. On thy Mercy, on thy Mercy, (moſt Gracious Majeſty!) therefore it is, that we preſume, that what it hath granted to the vileſt Sinners, (of a much inferiour Rank to, and below us,) who were once, as well as the Angels, confirm'd in Glory, Courtiers about thy Heavenly Throne,) will not be deny'd to us, Pardon and Forgiveneſs: Theſe we have (O Heavenly Majeſty!) to offer in behalf of our ſelves, in let of that dreadful Sentence of condemnation, (under which we ly) from being executed on us; in barr of thy Divine Juſtice, triumphing in the unſpeakable woes of the works of thy hands, in in our eternal Ruine, and Miſery. The Reply brings me to the 3d. General. *viz.* To ſhew, how the Honour of Divine goodneſs, in permitting the Sin, (which caus'd the Angels fall) and of Divine Juſtice, in inflicting the puniſhment due to it, is vindicated. To whom (with the moſt ſubmiſſive Reverence to the Divine Majeſty, may it be preſum'd that) it may be thus, or to this purpoſe reply'd, by the Righteous Judge of all the world. Ye know (Apoſtate Spirits,) that the greatneſs of the parts and perfections; the large capacities of your underſtandings; the Rectitude of your wills,) which you once were inveſted with) and that your being allyed to the beſt, and higheſt Order of the Creatures, plead not for, but againſt you. An Error then could not ſo eaſily ſurpriſe ſuch pure underſtandings, (as you were) nor Evil debauch your wills (ſuch upright ones, as you were created with) nor, could the Glory of your Order have been Eclips'd, and ſtain'd, but by your unparallel'd, wilful, and deliberate degeneracy, *viz.* Your glorying in the ſublimity, and excellency of your perfections; and not in me, (as ye ought to have done), the Author, and Giver of them. By ſo doing, ye tranſgreſs'd that Law, by which you were bound, (on the account of

your

your Creation) to have paid all homage of Duty and Obedience, of Honour and Worſhip, and of Love and Affection to me, your Creator: but inſtead thereof, you would have out-rival'd, nay, robbed me (even in my moſt glorious preſence) of my Glory; and moſt vainly affected to have been (what I am) worſhipped and adored for Gods. What elſe could have promp't you to become ſo ungrateful, and ſo injurious to me? Could my Cloathing you with ſingular perfections diſoblige you? Could my advancing you to Glory debaſe you? Would nothing but the Sacreds of my Deity, my Diadem, my imperial Glory, ſerve you? By what Equity could you lay claim to it? By what Right could you challenge it? How were your finite Perfections capable of it? And ſince they were but borrowed from my Bounty, muſt it not have been a moſt daring and provoking Preſumption in you, to aſpire to (what by an Eternal Right, belongs only due to me) my peculiar Honour and Worſhip, Renown and Glory? And though ye pretend, that it was but one ſingle; yet (know) that it hath been a moſt ſignalized ſin, by its numerous Viperous Off-ſpring, and Brood: For what Atheiſticalneſs in Hearts? What Blaſphemies in Words? What moſt horrid and bloodieſt Villainies in Works, hath not imprinted on their brazen fronts, (as their blackeſt brand) their deſtructive Parent, Haughtineſs or Pride, their darling, and peculiar ſin. A ſin of the firſt Magnitude, of the greateſt ſize, and of ſuch weight, as well as greatneſs, that it ſunck (though but ſingle) your Felicity down to Hell, and with its loads (its miſchievous and deviliſh brood) hath made the Pit (unto which, ye wicked Spirits, and thoſe wretched Souls, that have been deluded by you, ſhall be caſt) become bottomleſs. What could ſupport the weight of them, when united together: If Pride, (that begot them, when but ſingle) became too ponderous for the Rafters of the Heavens to bear? And whereas it's pleaded, that it was but a ſin committed only in Thought: Know, that the greater was your Infidelity and Unbelief, the more Inglorious, and Diſhonourable it was to my Deity, and Divinity, and moſt highly reflective on, and undervaluing to mine Omnipreſency, and Omniſciency; as if I had been (like thoſe falſe Deities and Idols, which ye ſet up,

inſpired

inſpired with unhallowed Breath, in contempt of my Heavenly Majeſty) a God at diſtance, afar off, and not ſo near to you, as to have heard the ſwelling Whiſperings of your Pride againſt me? And, as if I had been like your ſtupid and blind Idols; one that had Eyes, but could not ſee the firſt bubblings up of your ſpiritual Froth, and inward Vanity? Whereas (ye know) that it's only my Prerogative, not only to be intimately preſent with all Beings, but alſo to be the only Searcher (otherwiſe how ſhould I have known your proud and preſumptive Thoughts?) of Hearts, and Affections, and of the moſt ſecret workings of Souls, and Spirits: And that it's my only peculiar, to be the puniſher of the Iniquities thereof, as well (as it's ſolely in my power) to chaſtiſe and correct for thoſe ſins, that are perpetrated by the miniſtration of the Body. And although it was but a ſin committed, and continued in, but a moment, yet how ſucceſſively hath it expatiated it ſelf? How hath it increas'd, ſince the date of your Fall? Since your firſt Apoſtacy, even to this Great day, and general Judgment? For hath it not raiſed your Wickedneſs to an higher pitch, (rendred you worſer Devils) than you were in that very moment, wherein you were proud to think of nothing more, than of your being as Gods? And albeit, that the ends of puniſhing Criminals in the other State, are ſuperſeded as uſeleſs in this, they expiring with the Oeconomy thereof: Yet thoſe Eternal ones, of my faithfulneſs to my Juſtice, are not Antiquated; they are now in their greateſt Vigour, and Force. For by my Faithfulneſs to my Juſtice, it is, that rewards are diſpenſed to thoſe who (by improving my Grace given to them) have deſerv'd them; and that puniſhments are inflicted on thoſe, whoſe demerits have procured them: By my Faithfulneſs to my Juſtice, it is, that theſe on my right hand, in their white Garments, (Symbolical of their Piety and Purity) are Candidates for (what they ſhall immediately be inveſted with) Eternal Glory. And it is by my Faithfulneſs to my Juſtice, that ye your ſelves, and all thoſe wretched and wicked Souls (who have been tempted and overcome by you) that ſtand on my left hand, have now a fair and Legal hearing, before ye all be doom'd publickly to utter darkneſs, under the chains of which, ye have been reſerv'd unto this Great (but to ye and them moſt

grievous

grievous) day. And in return to those most ungrateful ones, which you have made to my Divine Majesty, for the free and undeserv'd Communications of my Goodness; which out of nothing, not only made you something, but rais'd you up to be Glorious Beings. Know ye, that if ye had yet been Embryos in the Womb thereof; that not only the vilest Worm (in your esteem) the meanest of the Creatures (their perfections being the liveries of my Heavenly largesses; and of the Power, VViſdom, and Goodness of my Majesty) would have been much better, far more excellent, than you; but also, you had never known nor enjoyed the perfections of a Life Spiritual; nor could have been sharers in, (as once you were) what's now the transports of your Fellow-Angels, the Joys of Heaven. Nay, if but the Perfections of the most despicable, and, by you, despised Creatures, had but been conferred on you, it had been a Boon too big, for you to have been too thankful for. For when ye were nothing, could ye deserve any thing, how mean soever? How liberal then, should your Gratitude have been, in its most joyous return of most thankful acknowledgments, when you received the best and highest perfections, that any Creatures were capable of? So that, it was not your being brought out of a state of nothing, and your being invested and indued with the choicest and rarest Excellencies, that made you miserable, but your abusing of them, your perverting the ends for which they were given you, *viz.* Of Glorifying, and of Enjoying me for ever. But in lieu thereof, you made me most disingenious, and disobliging returns, with supercilious looks, with elation of Spirit, for all those good, and most valuable things, which you had receiv'd from me. And as to your Complaint, for your not being Created immutable, and unchangable, in Goodness and Glory. It's a most unreasonable and unjust, petulant, proud, and haughty one. So unreasonable, that it bears not the least shadow thereof, carries not so much as the bare appearance of a reasonable, or rational Conjecture for it. For what could you deserve, when you had no Beings? What Obligations then could you lay upon me, to give you the best? What Comelineſs, or Desireableness was in you, when you had no form, to allure me to love and affect you? What could then be meri-

meritorious in you, when you had no worth, were of no value, to elicite, and excite,) what are moſt free of themſelves, the communications of my Goodneſs? What reaſon then have you to complain, in that it form'd you into valuable Beings: And is it then become your grief, and trouble, that you were not form'd, and faſhion'd, after your own Models? After your own Fancies? What Reaſon for this? Is it fit, that the Earthen Veſſels murmur againſt the Potter, for not making Cups, (deſigned for the uſe of ordinary men,) ſtanding Goblets for Princes's Tables? Or, that the Clay cry, *Rom.* 9. 21. Why haſt thou made me thus? Or cry out, that wrong is done unto it's Metal, becauſe it's not made, as laſting as Braſs; as durable as Marble? Is there any ſhadow of Reaſon in theſe Complaints? certainly not: Then much leſs in yours. For, you were not made of the courſeſt, baſeſt Metal: but of the pureſt Ore dig'd out of the bowels of Nothing, you were not created with the meaneſt, but with the beſt and higheſt perfections of Created Beings: But the unreaſonableneſs of your Complaint is heightned by the unjuſtneſs of it. For what wrong could be done you, when you had Right to nothing? What could be detain'd from you, when ye could not lay claim to any thing? Why then do you challenge Immutability, and Unchangeableneſs in Glory and Goodneſs as due unto you? Which neither my Power could effect; * nor my Bounty, or Goodneſs could beſtow: Neither, were ye (as Creatures) capable to receive, as conſiſtent with the State, which ye were created in. For, tho' I be the freeſt undetermin'd Agent (in the world,) both from compulſion and force; and from any Fatal neceſſity, in all my Actions: Yet they are ſquared by the Eternal Rules of Reaſon, and Equity; by the Councels of mine own Will, *Eph.* 1. 11. So that to have created you unchangeable in Glory, and Goodneſs, I muſt have laid aſide the Ancienteſt Models, and Plat-formes of Eternity, by which you and all other Beings, were form'd and created: And muſt (have been put to the pains to) have erected, and ſet up new ones, according to your Draughts, to your Forms, Modes, and Faſhions. And then I ſhould have become changeable my ſelf, to have created you Immutable;

And

* *Peccability imply'd in the very Notion of a Creature, as the Schoolmen determine. Thom. 1. part. Ibid. Eſtius. lib. 2. diſt. 7. 8. 3. See the moſt Learned Dean of St. Pauls Orig. Sacr. p. 481.*

And you wiſer than your Maker. * How injurious then, and unjuſt? Nay, how deſtructive would this have been to my Deity or Godhead? How mutable then would the * Natures, and mutual reſpects of things have been? How then would the Glory of theſe my Attributes, of Juſtice, Mercy, and Faithfulneſs becom'd eclips'd, buryed in darkneſs and obſcurity? For then there could have been no Objects of Mercy; *viz.* Miſerable, and wretched Beings: which (like afflicted Vertue) could deſerve compaſſion, and pity. For then, they could not have faln into Calamity, and Miſery: What uſe would my Faithfulneſs been of? When nothing was to be perform'd; becauſe there would be no need of any thing to be promiſed? And what an imaginary thing, would my Juſtice have been? When no Agents were to Act Voluntarily, in hopes of Reward; nor could deviate from an Eternal Rectitude, and from the higheſt reaſon of Acting; and ſo then, there would have been no Fear of Puniſhments, which (to inflict) is the executive part of my Juſtice, and by conſequence, I my ſelf, ſhould have been only left, with power neceſſitated by, and impregnated with an uncounſell'd, and undirected Goodneſs in the producing, forming, and in creating of Beings. And then theſe Heavens, on which you ſtand, might have been veſted with (what moſt unjuſtly you complain you want) Immutability. How unjuſt and injurious would this have been to my Divinity, and Deity? You might then have been, (what vainly, and moſt ambitiouſly ye affected to be) Worſhipped and Adored for true Gods, ſo that my ſelf ſhould have been the moſt deſpicable and deſpiſed, the moſt pitiful and unpitied Deity in the World. But if you urge, that your Fellow Angels are now confirm'd in Glory, without being inveſted with a Divinity. Know ye, that, That is but the due reward of my Remunerative Juſtice, for their obedience to the Eternal * Law of their Creation, which you (ſo highly) have prevaricated from. And this adds to the unjuſtneſs of your complaint: For were not ye created in the ſame State, endowed

* *Shall the thing formed ſay of it's Former, he had no underſtanding. Iſa.* 29. 16.

* *See Chriſt evidenc'd to be the* Amen. p. 8. *The contrary of which is poſitively aſſerted. And alſo the moſt Reverend Biſhop of* Dromore's *Diſcourſe of Truth.* p. 2.

Mundum fuiſſe ab Æterno. *Ariſt.* Opinion, and ſome other Ancient Philoſophers.

* *Huic Naturæ, quæ in tantâ excellentiâ creata eſt, ut licet ipſa ſit mutabilis, inhærendo tamen incommutabili bono, i. e.* Summo Deo, *beatitudinem conſequatur.* Aug. de Civit. Lib. 12. Cap. 1. p. 692.

with the ſame perfections, guarded with the ſame Power; counſelled, and directed by the ſame Wiſdome, equal ſharers in the ſame meaſures of Grace, as well as they? Might not ye then (if ye had been towardly, and dutiful, as they were,) been eſtabliſh't in the moſt durable poſſeſſion of endleſs Felicity? In an unchangeableneſs, and Immutability in Goodneſs and Glory? And therefore, what better State (ſuiting the capacity of your Natures,) could you have been created in, than you were? If you had not faln from it by your demerits; You might have ben for ever Bleſt, for ever Happy. Again, what could have been more agreeable to the Nature of Intellectual Beings, (ſuch were yours) than to be created Free, and undetermined Agents in your Actions; acting neceſſarily, or by neceſſity, taking away not only the glory of an Action, but of its reward too? Is it not much more Honorable (expreſſive of more perfection,) to act with an Indifferency, or freedom to both; than to be neceſſitated (as the Flames which ſcorch you were,) to one extream? So that your Complaint being both unreaſonable, and unjuſt; your urging of it now (at this time) as a Plea, renders it a petulant, and preſumptive; * a proud and haughty one: For if you deſerv'd nothing, not the meaneſt perfections; why are you diſſatisfied with, why ſo complaining of, ſuch ſublime, and excellent ones, that were given you? This incapacitates your receiving benefit from, what you fly to (as your laſt, and beſt Sanctuary) Compaſſion, and Pity. Which is only, and moſt effectually mov'd, by Lowlineſs and Submiſſiveneſs, not by Loftineſs and * Stoutneſs of Spirit. Tho' the ſenſe of your Miſery doth (now at length prompt, nay force you, to ſupplicate (what yee have deſpis'd, and hated) my Divine Majeſty, for Compaſſion, and Mercy: yet your Sin, hath ſo clouded your comprehenſive underſtandings, that you groſsly miſtake, when you think your ſelves fit Objects thereof: For if, through misfortune or ſome inevitable * miſtake, you had fall'n into (what you are now ingulph'd in, and for theſe 1000s of years, have howl'd under) the extrea-

* *L'orgueil eſt une enflure & comme une extenſion immoderée de l'Ame, par laquelle elle s'eleve plus qu'elle ne doit*, &c. Monſieur Chambre *Characters des* Paſſions. Part. 4. p. 91.

* *Nec unâ ſede morantur Majeſtas & Amor.*

* Ἔλεος ἐστὶ λύπη τὶς ἐπὶ φαινομένῳ κακῷ φθαρτικῷ ἢ λυπηρῷ τοῦ ἀναξίου τυγχάνειν. *Ariſt. Rhet.* p. 665.

extreameſt miſery: If that Error which clouds your underſtandings, which hath darkned and Eclipſed the Light of Glory, had been a ſurpriſal. If your Sin had flow'd from the Infirmity of Nature: But yours being mighty in Power to have prevented it; or, from its corruption, yours being uncorrupted. If there had been a Tempter to have inveigled, to have outwitted you: Or, a Devil to have debauch't you: And if you had not been endowed with Grace, and inveſted with Power ſufficient to have reſiſted the one, and with Wiſdom enough (you being under its immediate Illuminations) to have defeated the Wiles, and ſly Inſinuations of the other. If this had been your caſe: So that you might have been rather deem'd more miſſortunate, than wretched. My Mercy (without being importun'd, beſeech'd, begg'd, and ſupplicated for) would have been moſt ready, with its yerning Bowels, with open Armes to have embrac'd you with everlaſting kindneſs, even in the midſt of Miſery; but the Sin, which hath caus'd this, did ſpring from your Parts, and Perfections: And its pollutions, even from your purity. * It was a Sin moſt diſhonorable to my Holy Name, in prophaning of it, moſt deſtructive to my Image, ſtampt on Rational Beings, (as well as on ſuch Intellectual ones as yours) in defacing of it. Moſt diſdainful of my Deity, in vyeing with it; and a moſt abſolute hater thereof, in attempting (tho' to no purpoſe) to have ſupplanted it of that Honor and worſhip, of that Glory and Renown, which was due unto it. And all theſe were committed, and done wittingly, and willingly, moſt wilfully and moſt deliberately, with mature choice, and conceiv'd delight, and all perſiſted in with the greateſt obſtinacy, which altogether excludes your receiving the leaſt benefit of my Mercy. For its only to the humble and contrite hearts, to broken and bleeding Spirits, that it doth looke with an affectionate and compaſſionate Eye. *Iſa.* 66. 2. Whereas yours were never wounded, did never bleed for that Sin, which caus'd your fall.

* *Natura bona quamvis mutabilis, antequam habeat voluntatem malam facit aliquid mali hoc eſt ipſam Voluntatem Malam. Aug. de civit.* Lib. 12. Cap. 6. p. 705.]

For though ye have made a Confeſſion, yet it is but a general one, ſuch as rather is Courtly and Complemental, Formal and for Faſhions ſake; ſuch, as rather ſhews how much the beſt of Creatures may degenerate from their

Primitive Purity, original Perfections, how much you have abuſed my Majeſty, provoked my Wrath, and moſt juſtly have enraged my Fury againſt you, than the truth and ſincerity of your Contrition, of your hearty ſorrowing for your ſin, and the evil of your Imaginations. For though ye have howl'd theſe thouſands of years, under your Chains; yet, inſtance the day, the hour, the moment, wherein you were moſt ſenſibly afflicted for, wherein you did really and cordially repent of, the evil of your Pride, and of your haughty Preſumption; otherwiſe, ſo many millions of wretched, of wicked Souls (that ſtand now on my left hand, miſerable Trophies of your baneful Conqueſts) had not been hardned in their ſins, if ye, their Tempters, had been true Penitents for yours. So that by the ſtricteſt and moſt impartial Scrutiny of my All-ſeeing Eye; I cannot find the leaſt creek, the ſmalleſt crany hole, or place in your Plea, to admit into it the leaſt drop of Mercy, for your Refreſhment; or elſe the remains of that eſſential Goodneſs (which ſticks to you) ſhould have ſav'd you. My faithfulneſs to my Mercy, and forwardneſs to have ſhewn it, ſhould have appear'd, as Illuſtrious in the granting of it, as my Faithfulneſs to my Juſtice doth now appear (before this Glorious Aſſembly) in denying (and this moſt juſtly) to grant it to you, and in paſſing on you this final, dreadful (but moſt Righteous) Sentence, of an Eternal Separation from my moſt glorious preſence, with *Depart from me, ye Fiends and Devils* (loaden with all the diſquieting and diſtracting Terrors and Horrors, that may ſuit with the diſmalleſt parts of Hell) *into everlaſting burnings, prepared for you from the beginning of your Fall*, *Sr.* Matth. 25. 41. Thus Holy, Juſt, and Glorious, will the Righteous Judge of all the World appear, and approve himſelf to be, in the Final, and Eternal Condemnation of the fallen Angels, and of all ungodly Wretches, who know not God; but if they do, they do not glorify him as ſuch, nor *obey the Goſpel of our Lord Jeſus Chriſt*, 2 *Theſſ.* 1. 8. But ſince the bare Speculation of the beſt of Beings prove often fruitleſs, and barren of Piety and Holineſs, if not brought down to Practice, to influence our Lives, (the living up to their Light was the Glory * of the Primitive Chriſtians, and the unqueſtionable Evidence of

**Non magna loquimur, ſed vivimus, Minutius Felix.*

of the Grace of God, which was given to them.) Herein consists the Christians truest Wisdom, as *Job* declares, *viz. to depart from evil, that is understanding*, Job. 28. *ult.* For which it was, that *Socrates* was esteemed, and declared to be (even by the Devils Oracles) the wisest Man on the Earth. And since all Scripture was given, was written, as well for the reforming of our Hearts, as for the informing and enlightning of our Heads, as St. *Paul* asserts, 2 *Tim.* 3. 16. And since this of our Apostle, in the Text, proposeth, for our learning, the fall of Angels, as a fair warning to prevent our falling under the same condemnation with them in the Judgment to come. From whence also we may learn these profitable Lessons or Instructions; let us attend and give ear a little to them.

1. Learn we the Inability of the best of Creatures Self-sufficiency, to secure its standing either in Grace, or Glory, without a Divine support and supply. For Mutability being interwoven, (as it hath been declared) * in the very Natures and Essences of created Beings, there is as necessarily required a supernatural Influence, divine concourse, a continued supply and support for their persevering both in Grace and Glory, as well as for the supporting of them in their Beings; which must be ever (without Intermission,) bubbling forth from the Eternal Spring, or Fountain thereof, *viz.* God in whom we Live, Move, and have our Beings, *Acts.* 37. 28. otherwise the Creatures might be Independent Beings in their Operations; even whilst they are Dependent ones for their Existences. And then χάρις Grace; and the ζωὴ αἰώνιος, Eternal Life, could not be the τὰ χαρίσματα *i. e.* Gifts of God, as St. *Paul* asserts them to be, *Rom.* 6. 23. Neither could there be a Defectibility, a falling from Grace; or, an Irresistibility, a resisting of it, which the Apostle (as I take it) calls the Quenching of the Spirit, 1 *Thes.* 5. 19. (τὸ πνεῦμα μὴ σβέννυτε.) It not working irresistibly in us; by Constraint, and Force, and against our Wills, (as it were) carrying us to Heaven, as is evident it did not in those, who, after they were inlightened by it, fell from it, *Heb.* 6. 6. At least (as the Apostle supposeth in this place of Scripture) they might have fallen, as is evident St. *Peter* actually did, when he deny'd his Saviour.

* P. 32.

viour. And that its workings were reſiſtible in St. *Paul*, appears from a Meſſenger of *Sathan*, (ſome ſharp affliction, which the Devil had Power to inflict) * was ſent to *Buffet him*, leſt he ſhould be exalted (in his own Imaginations) (for his Spiritual attainments) above meaſure; which his being ſupply'd with Grace from God's Holy Spirit did prevent, *My Grace is ſufficient for thee.* 2 *Cor.* 12. 7, 9, *v.* Which Evidenceth this great Apoſtle's inſufficiency, of himſelf, to ſecure his ſtanding (in a ſtate of Lowlineſs and of Humility,) under ſuch great and Gracious Excellencies, with which he was endow'd. But further, if there were a ſelf-ſufficiency to ſecure our ſtanding, either in Grace or Glory: Grace could not be propoſed as the means; whereby we are enabled to Work out our Salvation, nor Glory, as the Reward for ſuch Working? For ſelf-ſufficiency would exclude that as uſeleſs, and this from being receiv'd as a Reward, but rather to be challeng'd as a Debt due, and deſerved by us, which (if true) would overthrow the clear Revelations of God's Will; of the Method and Manner of God's dealing with us in order to Happineſs; it would deſtroy the Doctrine of Gods Free-Grace, of that Grace, which not only hath appear'd to Teach, but to Enable us, to deny all Ungodlineſs, *Tit.* 2. 11, 12, *v.* So neceſſary is a continued and conſtant ſupply from above, to ſtrengthen our ſtanding in Grace here, and in Glory hereafter. By this it is, that the Angels which were Obedient, (who improv'd that Grace which God had beſtowed upon them to a right end, *viz.* That for which it was given them) are confirm'd in Glory: From which the Diſobedient Spirits, (by perverting the End thereof); by deſpiſing and abuſing the Communications of Divine Grace, which otherwiſe might have been as ſufficient for them, (as it was for thoſe that ſtood) are fallen; how highly then, doth it concern the beſt of Chriſtians, to take ſpecial notice of the Apoſtles caution: *Let him that ſtands, take heed leſt he falls,* 1 *Cor.* 10. 12. And this the rather in that the State, in which we ſtand, is a State of Imperfection, whereas that (in which the Angels fell,) was an abſolute and compleat one, and alſo that our Attainments (how high ſo ever) fall exceedingly ſhorter of thoſe, with which theſe Apoſtates Spirits were

* *See Dr.* Hammonds *Annot. ad Locum.*

were once inveſted. Beſides, we have ſtrong natural corruptions (which they were freed from) to trip us up, and cunning, powerful, mighty Temptations to wreſtle againſt us; whoſe utmoſt ſtrength and skill is put forth, made uſe of, to give us the worſt, to overthrow us: add we, that we are too apt to fancy our Standing firm, even whilſt we ſtand but on ſlippery places: To be as confident on our own ſtrength, as St. *Peter* was of his, when with the boldneſs of the greateſt Champion, he declares he would dye for (tho' all the other Diſciples ſhould forſake) *Chriſt*: O vain Confidence in human Frailty! we know, he was the forwardeſt to deny him. St. *Math.* 26. 33, 69. How ſhould theſe conſiderations therefore excite our watchfulneſs; rouze our wearineſs; awaken our fears; and quicken our diligence, *to make our Calling, and Election ſure*, as the *Apoſtle* exhorts. 2 St. *Peter.* 1. 10. *i. e.* effectual and advantageous, to keep us fix'd, and unſhaken in our profeſſion of the Faith without wavering? and to be conſtant in the Practice of the Duties of Holineſs, and of Piety? How conſtantly daily, zealouſly, and earneſtly ſhould we (with Holy *David*) pray, that our Steps may be ſo directed by Gods Holy Word and Holy Spirit. *Pſal.* 119. 132. *That Sin may not have dominion over us*? That we lapſe not into ſuch a looſeneſs of Living, ſuch diſſoluteneſs of Life, as may highly reflect on our profeſſion as Chriſtians, as may ſo highly grieve that Holy Spirit, which ſhould ſanctifie, and cleanſe us from all uncleanneſs, that it may juſtly cauſe the Holy Spirit to withdraw its ſuccours, by which we are only enabled to ſtand faſt in the Faith. And tho' it be God, that worketh in us to Will and to Do or Act, and this of his good Pleaſure, of his free, and undeſerv'd Love, yet let not us therefore be ſupine and idle, negligent and ſlothfull in not doing our part, whats in our Power, *viz. To give all diligence, to work out our Salvation with fear and trembling.* The Angels ſlighting the Grace given, not improving it to the Glory, and Honor of the Author and giver of it, (as the others did) this became the cauſe of their Fall: O then, how ſhould their Fall become a fare warning to us, not to deſpiſe what Grace is given us, by abuſing it; nor to boaſt, glory, in and to be proud, (as the fal'n Angels

gels were) of what we have receiv'd, of what's but lent us their wreck should minister to us such provident carefulness; such prudence and wisdome, as to shun those Rocks of Pride and Vanity, on which their everlasting happiness was split: For how Refin'd and Spiritualized soever our Gifts, and Graces be; its no safety to be proud thereof, to overvalue them, nay, our doing so is the only way to be depriv'd of receiving any comfort, or benefit (as these Apostate Spirits were, for being proud of theirs) by them. *Since God resisteth the Proud, but giveth Grace to the Humble*: As in St. *Jam.* 4. 6. it's declar'd. For again,

Secondly, It's not the Dignity of Nature, the priviledge of Birth, or the perfections, and prerogative of parts; that can excuse the perverting of, and abusing of these, by our being proud thereof, that can plead our Immunities from punishments due therefore: No, rather these will encrease our Pains and Sufferings under them. For the more excellent that our Nature is, and the more honorable that our Birth, or to what we are allyed, are, the more conspicuous will our crimes be. Degeneracy from Ancestrial vertue becomes most blemishing; a spot in the fairest Face appears the foulest; darkness in the Sun, the dismallest; and pollutions flowing from the greatest Parts, from the greatest Purity, (as these of the Angels did) most defiling. And to be proud of our Spiritual endowments and Attainments, most provoking of Wrath and Fury: Which no parts, priviledges or perfections can prevent the kindlings, nor the scorchings of. Not to mention *Cains*, and *Esau's* prerogatives of Birth; that of *Cain's* could not divert justice, from inflicting a severe (but justly deserv'd) punishment on him, for his horrid parricide, in killing his Brother *Abel*. A punishment as hateful, as his Crime was hainous, for it rendred his very being a burden to him; as his awakned Guilty Conscience declares. *Gen.* 4. 13. *My punishment is greater than I am able to bear.* Nor to insist on *Esau's* miscarrying of his Blessing, for his prophaneness; nor, to enlarge on the Miseries into which *Solomon*, (to whom God had given largeness of understanding) did fall, for his being enamour'd with strange Faces; ensnar'd by strange Women; for committing

* *Tanto conspectius in se crimen habet, quanto qui peccat Major habetur. Juven.*

mitting Fornication under every green Tree, by his uncleanneſs rendring no * Oak Royal; and by his becoming a ſervile, and ſenſual worſhipper of vain Idols. Theſe fallen Angels may be a ſufficient inſtance for all: As for preeminency of Birth; they were the firſt born of the creation: For Dignity and excellency of Nature, they were the moſt exalted amongſt the Creatures. And for perfections; no Creatures (of another Order could vye with them:) Yet when they deviated from the Eternal rectitude; erred from the firſt, ſelf-originated Truth; and tranſgreſſed the Original Laws of their Creation: Inſtead of being exempted from Puniſhment, (on the account of their parts, and ſuper-excellencies) their ſmart became more exaſperated; their flames more intenſe; and the darkneſs more dreadful, that doth afflict them. For ſins committed by ſuch Illuſtrious, and Eminent Beings, as they were, are commonly not Piccadilloes, but of the largeſt Size, and greateſt Magnitude. They could not be ungrateful, but it muſt be in the Superlative degree: Nor Rebellious, but in the vileſt Manner: No wonder then, that Clemency doth not abate of the Intenſeneſs and Exquiſiteneſs of the puniſhment; or, that Mercy doth not ſhew the leaſt compaſſion, or pity to theſe faln Angels. For the Juſtice of God, (who is προσωπολήπτης *Act.* 10. 34. *No Reſpecter of Perſons* in Judgment) could not be aw'd by their greatneſs into a Servile compliance; nor could their honourableneſs court it into a baſe connivance, nor could their ſurpaſſing perfections procure them pardon, and forgiveneſs. Neither had they any Gifts that could pervert or blind its All-ſeeing Eye. For their All, their Nature and Eſſences, their Exiſtences and unparallell'd Endowments, they derived from, and borrow'd of him. Neither could God ſtand in need of any thing that was theirs, *whoſe is the Earth, and the fulneſs thereof. Pſ.* 24. And who is a ſelf-ſufficient Being, Infinitely ſatisfied by the ſole enjoyment of himſelf, being God bleſſed for ever. So vain a thing it is, to plead perfections, parts, and priviledges (as theſe Angels, (as hath been declared above) did,) to palliate Sin, and as the formal worſhippers of God will do at the laſt day, ſaying, *we have propheſied in thy Name; in thy Name we have caſt out Devils*: In barr

* *Protected and preſided by Gods peculiar preſence, and providence.*

of judgment from passing on, and against them, in the judgment to come. But,

Thirdly, Learn, what mischief spiritual pride hath done in the world. It was the first plague that broke out therein, which immediately kill'd all those it broke out on; and hath hazarded the Health, and Happiness of all those that have been Infected with it: And few there are, that escape its infections; for it's become almost connatural to corrupt Nature; and its darling, Self-love, the wise man tells us, that it may be found very early with us. That Folly (what greater instance hereof, than pride?) is bound up in the Heart (whose very Sobbs, after a sharp, but due correction, implies its stoutness, as well as stubbornness) of a Child. Indeed its of a very secret, and spreading Nature: Its very looks are taking, its breathings catching, yet in this, it differs from a plague: For those (as it's commonly observ'd that are infected with this,) delight, that others be in the same condition with themselves. But pride hates to see a proud Person, despiseth to see its Like; not that it hates the Sin, but to think that it should be rivall'd in it. Now of all kinds of Pride; what's spiritual (such as springs from our Gifts, Graces, and inward Endowments;) is the vainest: That which hath been signalized by the saddest, and most remarkable Judgments: Yet it hath been so bewitching, that few, even of Good and Excellent men, have escap'd the power of its Charms; to which they should have turn'd the deaf Ear, in that there is not the least reason, why they should listen to them: For, to swell and to be puft up with our spiritual attainments, hath nothing to ground on, to boast of, or to glory in, as its own. Whereas that Pride, which flows from our Temporals, as Dignities, Riches, Honours, and Power, *&c.* seems to have something of their own, to bottom on, for by Pains, Labour and Industry, we may become Rich; acquire an Estate; by Study, Industry, and an unwearied Diligence, we may improve our natural and acquir'd perfections, and so be promoted to Honours, and Dignity, which (like a flowing Tide) commonly swells us with high Thoughts, towring Imaginations, the faster they come in upon us. And this the rather, in that there is something, we can chal-

challenge as our own, *viz.* Pains, and Labour; Study, and Induſtry: And ſo have (as it were) whereof to boaſt, wherein to glory. But now the Gifts and Graces of God, our Intellectual and ſpiritual Attainments are things altogether forreign to us, not in our power to procure, to deſerve by our beſt performances; being the Gifts of God, and ſo are Free. Such things as we receive from his boundleſs Bounty, and Liberality, why then ſhould we become high-minded, for what we have but received, as St. *Paul* deſcribes the vanity of this Spiritual Pride, 1 *Cor.* 4. 7. It's certainly the product of an Aery Imagination, not of a Solid Judgment, to ſwell with high conceits, of what altogether belongs to God, (originally) as his Gifts and Graces do, to become proud of what we ſhould be moſt thankful for, and moſt humbled under, for the free and undeſerv'd communications of his heart and affections, of the choice and peculiar diſtributions of his Holy Spirit, to us; But pride perverts, and deſtroys both the ſenſe of Gratitude, and that of Humility within us. And often, introduceth a forgetfulneſs of the Author and Giver of our beſt things, Spiritual and Temporal, even of God himſelf: For which we find it ſignalized, by notorious Judgments that have been inflicted on Perſons for it. Thoſe early Schiſmaticks (in all ages, pride hath appeared on the foreheads of ſuch, as the brazen'd parent of Schiſm and Hereſie, and as it did of theirs,) I mean, *Corah*, *Dathan* and *Abiram*, that Rebellious Crew; for which they were moſt miſerably deſtroyed, in a moſt ſtrange, and wonderful manner, as *Moſes* foretold, *Number* 16. 29. So it befell them, *viz.* The Earth opened her mouth and ſwallowed them up all alive. *v.* 32. It was for Pride, that that great Babylonian King *Nebuchadnezzar*, was not only depos'd from his Throne, deveſted of his Crown and dignity, amongſt men; but alſo that Reaſon was dethron'd of Rule and Empire within him, when he was driven out to Herd with Beaſts, to eat Hay like an Ox (that hath no underſtanding) *Dan.* 4. 32. What a loathſom ſpectacle did *Herod* become even to his Immediate admirers, (whoſe flattering, and falſe acclamations, *It's the Voice of a God, and not of a Man. Acts.* 22. 22. ſwell'd him beyond him-

himſelf, heightned his Pride to ſuch a pitch, as that was, which caus'd the Angels Fall,) in aſſuming to himſelf the praiſes that were due to God, even then, his body became a crawling Sepulchre to his Soul: Worms fed and feaſted on his Body viſibly, when he was Seated in the illuſtrioufneſs of his Majeſty, on his Throne, whil'ſt more diſmal ones might be preying on his Soul inwardly. How deſpicable and deſpiſed may Pride render even the moſt Glorious Majeſty! And it was Pride (as hath been declar'd at large,) that caſt theſe Angels down from Heaven to Hell. But it's not to be wondred at, that this Sin ſhould be branded with the hotteſt Wrath, blackeſt Judgments, ſince it's a ſin moſt hateful to God and Chriſt, as it's a Companion of Hypocriſie, as on another * occaſion it hath been inſiſted on more fully. Yet how eaſily doth it ſteal upon us, inſinuate it ſelf unto us, becomes (at laſt) our Confident, and Familiar. Nay, excellent perſons have almoſt been deluded by it; had the Honour, and Grace of their Humility endanger'd with it. Elſe, what means *Zebedees* Sons ambitiouſly affecting the higheſt dignity, *viz.* The being plac'd, at Chriſts Right and Left hand in the Kingdom of Glory? St. *Math.* 20. 21. Or what means a *Meſſenger of Sathans being* ſent *to buffet* St. *Paul*, *a Thorn in the fleſh*, to prick him, *leſt he might be exalted above meaſure*, *through the Abundance of the Revelations*, that were given to him, as himſelf declares, 2 *Cor.* 12. 7. What elſe did the language of Many pretenders in the late times to Saintſhip, ſpeak, when one might have heard them commonly talk at large, of the Liberties and Priviledges of Chriſtians; of the Greatneſs of their ſpiritual attainments, of the Indwellings of the Spirit; and of its extraordinary Enlightnings. Nay, of ſome of the gifted brethrens arriving at that pitch of Perfection, that I have been told by ſome of the Congregational way, that they knew one of the Brotherhood, whoſe Illuminations muſt farr exceed thoſe which St. *Paul* receiv'd in his Heavenly rapture; wherein he had ſuch ſtrong, and mighty vigorous Impulſes from the Holy Spirit upon his Mind and Imagination, that he was only ſenſible of the Reality of them; but did not diſtinctly perceive the manner of their being communicated to him, his

* *Chriſt Evidenc'd to be the* Amen. p. 17.

his ῥήματα ἄρρητα *i. e.* ineffable, or words that could not be utter'd, declares no leſs, but thoſe of this Enthuſiaſtick Brothers were ſuch rais'd, and yet ſuch diſplay'd, ones on his Spirit, that he could diſtinctly See, Know, and Diſcern the Operations and inward Workings of God the Father, from thoſe of God the Son, and thoſe of God the Son, from thoſe of God the Holy Ghoſt; an unparrallell'd attainment, and Perfection in this State, a moſt Divine (or elſe a moſt ſtrongly deluded) Critick. For as *opera Trinitatis ad extra ſunt indiviſa*, i. e. the External outward Operations of the Bleſſed Trinity are Undivided, being (like their Perſons) united in oneneſs, ſo their inward Workings upon our Souls, tho' diſtinct in themſelves, yet are imperceptible to us, cannot (if we would be ſo unwarrantably curious, and inquiſitive in our Reſearches thereof) be known by us, as St. *Paul* declares, 1. *Cor.* 2. 11. *None knows the things of God*, eſpecially ſuch ſecret, inward Operations of his Holy Spirit, *but the Spirit of God.* Nay our Saviour's (Truth it ſelf) reply to *Nicodemus* doth clear the point, put it out of all doubt, *viz. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit*, St. *John.* 3. 8. Thus eaſily (through Pride) we may have our Credulity abuſed, our Faith impos'd on, and be prevail'd with to embrace falſe Viſions for true Revelations, the Illuſions of *Sathan* for the Enlightnings of the Holy Spirit: And it's but juſt, it ſhould be thus with us, that we ſhould be given over to believe Lyes, when we become vain-glorious of (what we ſhould be moſt ſenſibly debaſed under) the Gifts, Graces, and Super-excellent Endowments of the Holy Spirit; for which it was, that theſe Angels (with the moſt exemplary Juſtice) were baniſh'd from the Kingdom of Glory: For God is not as Man, to be biaſs'd and brib'd in Judgment, with the Prerogatives, Priviledges, Parts and Perfections of the beſt of his Creatures; which brings me to the

Fourth Leſſon to be Learnt from the Text, *viz.* The ſharpneſs, and ſtrictneſs of Divine Juſtice to puniſh for Sin, ſuch as do not heartily repent thereof. God declares by his Prophet, *the Soul that ſinneth it ſhall dye*, *Ezek.* 18. 4. Which the Text confirms, *If God ſpared not the Angels*

gels, (Beings of the highest Dignity) that sinned, (yea fell into the greatest Degeneracy) for which they were cast into Hell: Nay, how severely (yet most impartially) did he punish his own, (and He) his only Son, when he became Voluntarily Mans surety, a Pledge for Transgressions, when the *Iniquities of us all were laid upon him?* How did the Loads thereof sink him down to the very Brink of Hell, when the Pains of it caught hold of him? How scorching were the Burnings of his Fathers Wrath against him; when he, who hath the most enamouring, endearing Countenance, when he, who is altogether Lovely, had no Form, no Comeliness in him? How did Heaviness seize his Soul, sadness damp his Spirits? How did inward Grief and Trouble perplex his Mind? When, for sin, he became the Man of Sorrows, acquainted with Grief, unpityed by any; as the Prophets Description agrees with his Predicti-
* *Is.* 53. 3, 4. on of him *,) *when he was Despised, we esteemed him not*, *v.* 3. Nay, when he was Stricken, and Smitten of God: How was he then Afflicted, when the whole Burden of his Fathers Wrath, (for the Sins of the World,) had almost sunk him into a Despondency (under the sense of a Spiritual desertion) which his Passion expiring, dying Words (on the Cross) declares, *My God, my God, why hast thou forsaken me?* St. *Matth.* 27. 46. Which, who can read with dry Eyes! Or think of without Relenting Hearts, or be as unconcern'd as that Barbarous Souldier was; whose Bloody Mercileſs Spear pierc'd his most Pretious Side, and tho' we were not Personally present at his Crucifiction, nor can we, (as the Devout Matrons did;) see him Bleeding on the Cross, and Nail'd to it, (which could not but most Sensibly afflict their Eyes, and affect their Hearts; their standing (by his Cross) weeping declares no less, yet our sins, were as actually concern'd, as theirs were: *For he was wounded for our Transgressions*, *Is.* 5. 3, 4. Hang'd and offer'd up as a Sacrifice to Justice) for the Sins of his People. Cannot we then be as feelingly affected; as deeply Touched, (tho we see him but in effigie, representation only) as they were, when they Mourn'd, Wept, and Lamented for him? Have we laid aside that Nature, which he took, in which he was most afflictingly (yet even then most affectionately) taken with our Infirmities? Cannot we Sympathize

pathize with him in Sorrowing, for (what caus'd his Sufferings) our ſins? Have we no Compaſſion left for his Innocency, as to pity it? Nor ſorrowful apprehenſions of the ſeverity, and ſtrictneſs of that Juſtice, (under which it ſuffer'd) as not to dread it? Are our Bowels ſo harden'd, that we can have no Yernings for him, who was in Bitterneſs of Soul for us? Or doth our Faith and Belief fall ſhort of that of Devils, that the apprehenſions of the exacteſt Juſtice, (in not ſparing the innocent,) and of the dreadfulneſs (to guilty Souls) of the Judgment to come, cannot cauſe us, (as it makes them) Quake and Tremble, St. *Jam.* 2. 19. Or, are we ſo ſear'd by a cuſtom in ſinning, and ſo ſenſeleſs of the Evil of our doings, that we cannot or will not apply Chriſt dying Exhortations (to the lamenting Matrons about his Croſs)? Weep not for me, for my Sufferings hath ſatisfied Divine Juſtice, but weep for your ſelves, for your own ſins, which did ſo incenſe my Fathers Wrath againſt me, that nothing but my Innocency, Suffering could Atone it, could appeaſe it. Ought not we then to bemoan our ſelves in Duſt and Aſhes, to Weep perpetually, to be in bitterneſs of Soul for our Iniquities? For we cannot plead (as our Saviour) Innocency; nor, as theſe Angels did, but the Commiſſion of one proud ſinful Thought, to prevent our being Everlaſtingly Miſerable. Alas! we are to Reckon for thouſands of ſins, we are to account for all our Atheiſtical, Irreligious, Unſanctified, and Ungodly Thoughts; for all the Uncleanneſs, Fornications, Adulteries, and Inceſt: For all the Rancour, Hatred, Malice, Man-Slaughter, and Murders of the Heart, for whatſoever Wickedneſs hath been form'd in it, proceeded from it, St. *Matth.* 15. 19. For all the Blaſphemies, Perjuries, Horrid Oaths, Helliſh Deſtructions, ſcurrilous Reflections, virulent Reproaches, that have been belched againſt God and Goodneſs, Piety and Holineſs, and againſt the Harmleſs and Innocent, the Upright and ſincere Chriſtians, by the Tongue, when it *hath been ſet on fire of Hell*, St. *Jam.* 3. 6. For we muſt reckon for *every Idle Word*, St. *Matth.* 12. 36. How deep then will the Score be for Dammees! And alſo for all our Ungodly, Wicked, and Heatheniſh Actions, for our Sins of Omiſſion, for not doing what we ſhould have done, for our Contempt of

Gods

Gods Holy Institutions, in not Hearing of his Holy Word, in not frequenting of his Holy Places, in not Sanctifying of his Holy Days, in not Receiving of that Holy Sacrament of the Body and Blood of his Dear Son, which is vertually the accounting of it, an Unholy thing. And for our sins of Commission, in doing what we should not have done, *viz.* in hearing Carelesly, unconcernedly, in praying Coldly, (not affectionately;) which is the reason, why we may Pray often, and be but seldome heard, for the fervent sincere prayer of the Devout Christian (St. *James* assures us, *Jam.* 5. 16.) is only prevalent and prevailing with God: For our meanly esteeming of those, who should be had in double Honour for their Works sake, *viz.* (Gods Holy Ministers, Christs Ambassadours) for our loading them with ignominious Terms, ill Names, with Characters of reproach and scorn, and for our presuming to come to the Lords Table with unwashen Hands (unpurifyed from Hatred and Malice against our Neighbours, against our Brethren) Hearts, and Consciences; for all these things (O Christian Reader!) we are to Account at the Great and Terrible Day of the Lord (at the Judgment to come:) And it may be, that most of these have been Committed weekly, daily, nay hourly by us, with delight and pleasure, and this for many years together, nay it may be even from our Youths up, to this very day, they are yet Unrepented of. If so, with what aking Hearts, perplexed Minds, broken and bleeding Spirits, may we read and hear of the Fall of Angels, (of the Severity, Impartiality, and Strictness of the Justice of God in their Punishment) who, tho' they committed but One sinful Thought, and, that being unrepented of, were cast down from Heaven to Hell, so that, do we think then to Escape for Thousands? If God spared not them, being much more excellent than us, do we think he will spare us, be Merciful to us, if yet, (as well as they) we be found Impenitents, such as have not Repented of the Evil of our Doings? O no, final Impenitency will most certainly become our, (as well as it became their) Everlasting Ruine, and endless Misery. So that from the Devils Felicity, and Happiness being Wreck'd, we may be (if We but look about us, look before us) better able to shun that Rock of Pride which caused it, and secure our standing firm in

Grace

Grace here, (that we may be confirm'd in Glory hereafter) by bottoming on the ſafeſt and ſureſt Ground, *viz.* Humility, which is the

Fifth, And laſt Leſſon to be learnt from the Fall of Angels. And now, Judicious and Chriſtian Reader, ſince the Original and firſt ſin (that ever was committed in the World,) the Hainouſneſs of its Nature, the Direfulneſs and deſtructiveneſs of it's Effects, the ſharpneſs of the Puniſhment (moſt juſtly) inflicted for it, the Honour of Divine Goodneſs in the permitting of it vindicated, with ſome Practical Inferences deducted from it, have been ſet before thee, diſplayed to thee; that thy Pains in the Reading, and the Authors in Compoſing theſe great and Weighty things, may not be altogether loſt, become unprofitable to both, by a bare Speculation and light Conſideration of them; but that the Miſery of the worſt of Beings (theſe Apoſtate Spirits, Fiends, and Devils) may Miniſter to the ſecuring of our ſtanding in Grace in this World, to the Glory of God, and to our being confirm'd (with the bleſſed Angels) in all goodneſs in the World to come. To render what hath been ſaid, and is now preſs'd, more effectual, let us liſten to what God hath ſhew'n us, what he hath directed us to by his Prophet, * and to what, he requires of us in order to the preventing our falling under the ſame Condemnation, (with theſe Wicked Spirits) *viz. To do juſtly*, not to aſſume to our ſelves (as the fallen Angels did) what of right doth not belong to us, the Honour and Worſhip, which is Gods peculiar, due only to him alone; *To love Mercy* either by ſhewing Pity and Compaſſion to thoſe that need it, that are fit objects thereof, or by an hearty and ſincere Application for it to our ſelves; that out of a due ſenſe of the Neceſſity, of our being fitly qualified for the obtaining, and for the receiving of it, we may walk humbly with our God, Humility being the only Antidote to Pride and Haughtineſs of Spirit, it cures what the other would kill, procures to us what Pride baniſheth from us, Grace and Goodneſs; for Humility makes us ſet a true eſtimate and value on what we receive, becom's thankful for good things, qualifies us for receiving better, *He gives the Grace to the humble*, as the *Apoſtle* affirms, St. *Jam.* 3. 6. And gives us great complacen-

* *Micah.* 6. 8.

cy and ſatisfaction, in what we enjoy, as the beſt, and to learn (as St. *Paul* teacheth, *Phil* 4. 11.) *Therewith to be content*. For which, it becomes the Beauty, as well as Grace of Souls. That, with which God the Father becomes affected: *To this man will I look*, (with a peculiar favourable Aſpect and Reſpect) *viz. to the humble and contrite one. Iſa.* 66. 2. That, with which God the Son is delighted, and becomes the comlineſs thereof, and (as he deſcribes himſelf to be) the Glory of it; *I am the Roſe of Sharon, the Lilly of the Valleys. i. e.* of Humble Souls: *Cantic.* 2. 1. And no wonder that both theſe bleſſed Perſons, ſhould be ſo enamour'd with it, ſince it's the ſingular Gift, and peculiar Grace of the Third perſon of the ever bleſſed Trinity in Unity, *viz.* of the holy Spirit; Humility being that garment, with which the Holy Ghoſt adorneth thoſe it Sanctifieth, with which it covereth, what might otherwiſe expoſe their ſhame and nakedneſs, Spiritual pride. And therefore our Apoſtle exhorteth all Chriſtians to be *clothed with it*, 1. St. *Pet.* 5. 5. In ſhort, Humility layeth the deepeſt and loweſt, the firmeſt and ſolideſt Foundation, bottoming on Chriſt, who was moſt Exemplary for it, who invites and calls on all true Worſhippers of him to do ſo, with, *Learn of me*, to build up your Heavenly Structure, *for I am meek and lowly*. St. *Math.* 11. 29. So that we need not Fear the falling down of what we build thereon. On it we may erect a Fabrick, which will out-top that of the *Babylonians* (without being confounded in our building) even what will reach to the higheſt Heavens. A ſtructure, or building that will out-Fame the *Pyramids* in *Egypt*, and prove more laſting, than the moſt durable braſs. For by humility, we ſhall not only be had in Remembrance, and become renowned amongſt men on Earth, but far beyond it, even with God, who will exalt lowly, and debaſed Souls to an everlaſting enjoyment of himſelf. *Theſe poor in Spirit*, being thoſe, to whom only is promis'd, * what moſt certainly ſhall be perform'd, made good to them; what they ſhall moſt aſſuredly be poſſeſſed of, *viz. The Kingdom of Heaven*, and of Glory. Therefore (O Bleſſed humility! Tho' thy Foundation is laid in the deepeſt, and darkeſt ſhades within us, which no Eye, but

*St. Matth. 5. 3.

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an All-ſeeing one can ſee and diſcern: Yet theſe ſhall break forth into bright glimpſes of heavenly Light, diſplays of Glory: Tho' thy lowlineſs ſuites and correſponds to that of the Origin of our Bodies, the Earth, which renders us mean to our ſelves; but baſe and vile to the Proud and haughty: Yet its the only Favourite of Heaven, and in greateſt repute with the moſt High. Tho' Poverty of Spirit may lay us open as deſpicable, and ridiculous to and amongſt the ſons and daughters of men, yet it will repreſent us equally valuable, and honorable to and amongſt the beſt of the Sons of God, (in an ever bleſſed Eternity) when we appear arrayed with it: O! who then would not affect thy Garb, thy Mode, and Dreſs! who would not impatiently long to wear it! Tho' thy Garment be not of the Silk-worms ſpinning, (ſuch as the Great, and Rich do wear, as common badges of their pride, and of their plenty) but ſuch as is eſteemed courſe, becauſe but Home-ſpun within our ſelves; yet it beſt ſuits the meaneſt of our Births, as earthly; the borrowed Efficacy of the Holy Spirit in our Regeneracy; and our Glorious Reception, into an ever-bleſſed Immortality. Thy Debaſements here, being the only Advances to the moſt glorious exaltations hereafter. From which, theſe Apoſtate Spirits, who were High and Mighty in their own Conceits, Proud and Lofty in their own Imaginations, were caſt down into Hell, where they are reſerv'd under chains of Darkneſs unto Judgment. From being ſeiz'd with the Terrors and Horrors of the one, and from being Caſt and Condem'd in the other, God, in and through his Infinite mercy, grant us Grace to walk lowly, and humbly with our God. To the Glory of the ever Bleſſed (Trinity in Unity) Three Perſons, but one God both now, and forever, world without end, *Amen.*

FINIS.